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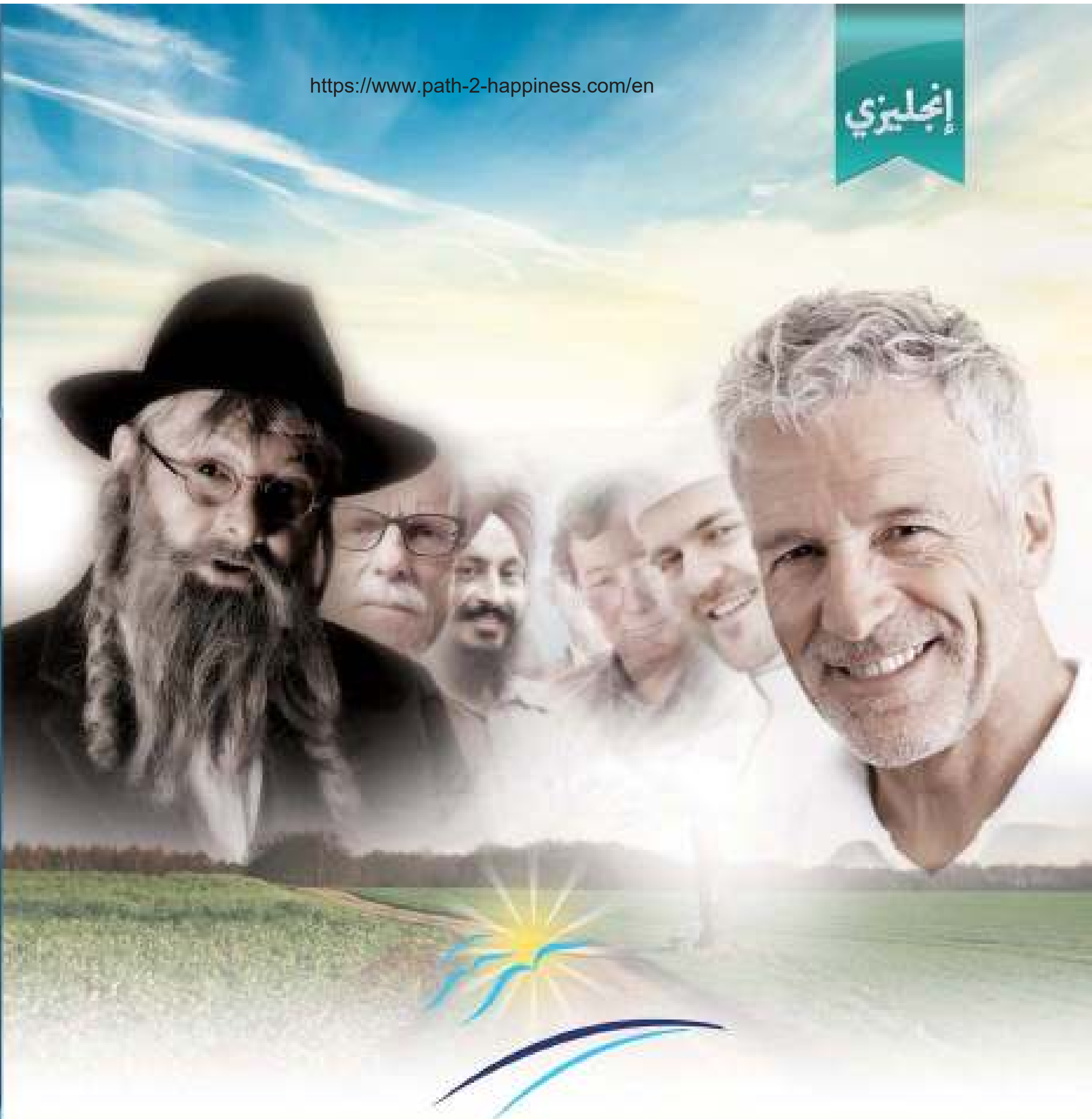

The Path to Happiness

Dr. A. S. Bahammam

فضاء
SPACE

First Edition 1435 - 2014

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الطريق إلى السعادة
The Path to Happiness
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The Path to Happiness

Ideas that take you to the right path...
The path to happiness

Dr. A. S. BAHAMMAM

First Edition 1435 -2014

بسم الله الرحمن الرحيم

الطريق إلى السعادة

The Path to Happiness

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Introduction

Praise be to Allah, and peace and blessings be upon our Prophet Muhammad and upon his family and companions.

I was looking for a book to introduce Islam in a civilized manner that suits the contemporary reality, and that has an effective style that reaches Muslims and non-Muslims alike. I needed a book based on fundamentals, but at the same time does not lack modernity, a book that renders the introduction of Islam an intellectual, logical, civilized, scientific journey of happiness, a journey not lacking in roots nor straying from the words said by western and eastern celebrities about Islam.

Although there are currently books that exist which have a great deal of good in them and from which I have benefited much, I wished to compose one that gathers all of the above-mentioned characteristics together. Consequently, this book you are holding in your hands came to be. It is a collection more than it is an authorship: a collection produced from team work, a collection from a number of different sources, and a collection of different styles to introduce this great religion in a civilized and logical manner, emphasizing that it is the path to happiness, to knowledge and to civilization, and the path to pride and dignity. There is no better way to describe this path and this religion than through the words of Allah, which falsehood cannot reach from either before or behind, and reference has been made to attestations by some wise non-Muslim celebrities so as to have diversification in the elements of influence and to expand the horizon of the impartial reader. We wish to take you back to the fundamentals, to delve with you into intellectual reasoning, guided by sayings of philosophers and thinkers, passing on our way through experiences of leaders, wise men and celebrities on a journey through which we search for happiness and the path leading to it.

This is an intellectual and civilized journey towards happiness and how to reach its path. A journey that delves into the depths of the soul from the inside, and also probes history and the past, but also looks forward to the future, in the midst of a variety and an abundance of approaches that all claim that they own the path to happiness... We attempt to gather up and heal the ruffles of the soul and to care for the individual, as well as to keep up with the aspirations of communities, nations and peoples, to become acquainted with the path to happiness…

Accompany us to see the appropriate criteria for choosing the path and knowing it, as well as testing and evaluating it...

A journey to get to know the path to happiness... The path of ethics, knowledge and civilization, the path of compassion and dignity...

Do you know this path?! Do you want to know it?!

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E-mail: abdullah@ba-hammam.com

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الطريق إلى السعادة
The Path to Happiness

Where is the Path?

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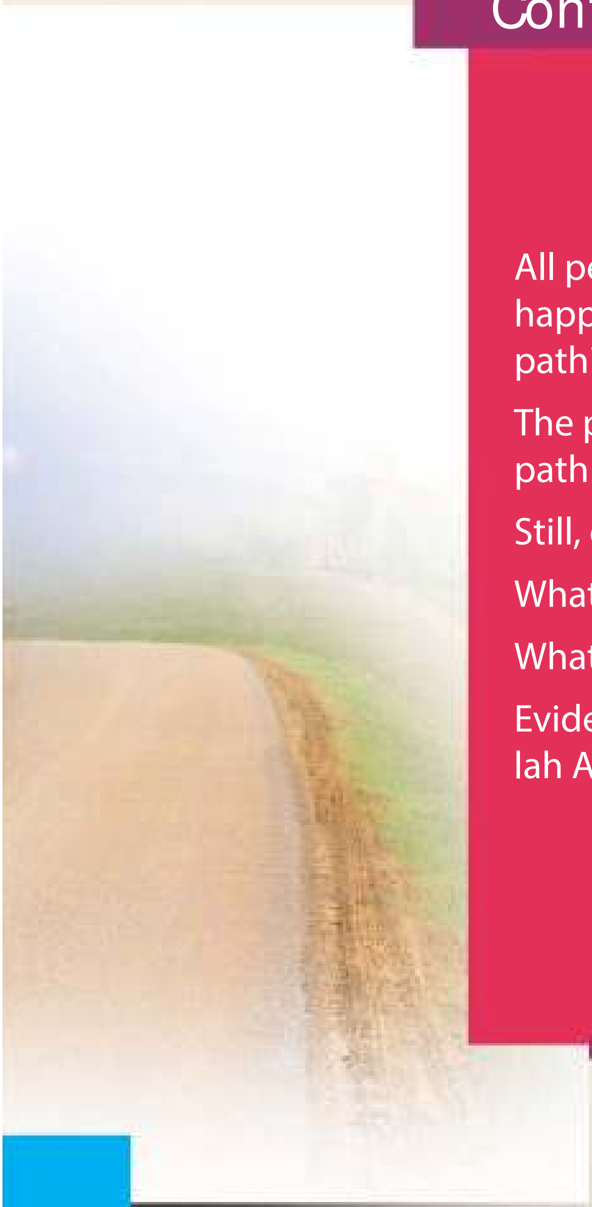


Where is the Path?

All people are looking for happiness, so where is this path?!

The path of atheism or the path of religion?!

Still, questions need answers!!

What then is the answer?!

What is the evidence?!

Evidence of the divinity of Allah Almighty.

HEAVEN
HELL

Where is the Path?

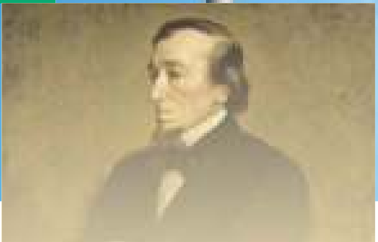
All people are looking for happiness, so where is this path?!

Every person living on earth seeks happiness. Despite the differences between people in their beliefs and ethnicities, their inclinations and principles, and their goals and intentions, they agree on one purpose: they all are in pursuit of happiness and tranquility.

If you ask any person: “Why do you do this, and for what reason do you do that?” He would reply: “I seek happiness!!” Whether he says that in actual words or only by referring to its meaning, implies it or states it plainly as it is.

What, then, is this happiness, and how does one achieve it?!

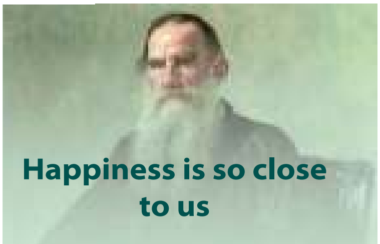
Happiness is the constant feeling of elation, tranquility, generosity and joy. This feeling of contentment comes as a result of always having three states: one’s self being in a good state, one’s life being good, and expecting that one’s final abode will be good.



There must be a price for happiness

“Action may not always bring happiness; but there is no happiness without action.”

Benjamin Disraeli
Former British Prime Minister



Happiness is so close to us

“We often search for happiness, while it is so close to us, just as we search for our glasses when they are already placed on our head.”

Tolstoy
Russian Writer

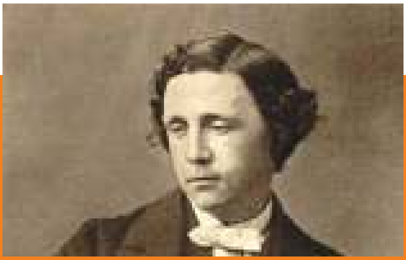
With regards to these three states, man starts by asking questions about the self. These questions grow larger as he grows older, and he does not find happiness until he answers the questions which come to his mind:

- Who owns this universe and controls all its affairs?
- Who created me and created this universe around me?
- Who am I? Where do I come from? Why was I created? Where will my destiny take me?

What’s more, when a person’s awareness of himself increases and his life lengthens, these questions become more and more pressing on his mind, his reasoning and his soul, and he cannot find peace and happiness until he finds answers to calm his self down

Several roads, but only One God

“If you don’t know where you are going, any road will take you there.”



Lewis Carroll
Mathematician

The path of atheism or the path of religion?!

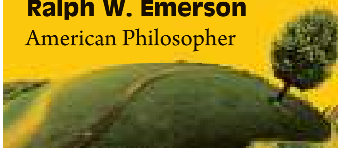
In the beginning, people think in two ways when answering the previous questions: an atheistic believes that there is no God and that the universe is materialistic, and the other believes that Allah is the Creator of everything. Consequently, several questions are raised, including:

- Is it possible that the universe created itself in all its entirety as a result of reactions that took place by coincidence and without any time being determined for it?
- Is it possible that this random coincidence created such an organized universe?!
- Does the condition which human beings have reached since their first existence and throughout history exist only through evolution, or pure coincidence? Are we but feathers blown by the winds of coincidence and chaos?!!

Identify your destination

"The world makes a way for the man who knows where he is going."

Ralph W. Emerson
American Philosopher

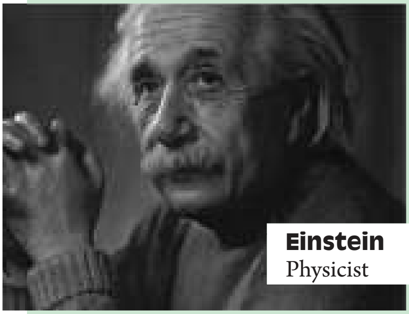


- Is man the legislating god and the creator and designer of everything, and is he everything and is there nothing beyond that?
- Is metaphysics of the unseen nothing but mirages that must disappear in front of powerful secularization and the physical world?
- Is man a matter devoid of any significance, or did he evolve from apes as time passed?
- How can solid matter create such a human who has such subtle characteristics, lofty virtues and such a wondrous composition? How can one obtain blood from stones?!
- Is this world the final goal of man and the extreme limit of his hopes? Is there no significance in anything that the Divine religions have conveyed to us about the existence of other powers beside man, or another life beside this one?

Allah says the following about the thoughts of such (atheistic) people: (And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it, they only presume.) (Al-Jathiyah:24)

He also says the following about those who deny His rights: (14. And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. So, see what was the end of the mischief-makers.) (An-Naml:14)

Atheists admit their complete inability to learn the secret of the



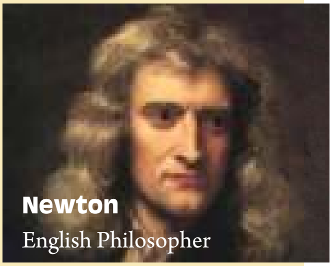
Einstein
Physicist

Science and Religion

"I do not think that it is necessarily the case that science and religion are natural opposites. In fact, I think that there is a very close connection between the two. Further, I think that science without religion is lame and, conversely, that religion without science is blind. Both are important and should work hand-in-hand. It seems to me that whoever doesn't wonder about the truth in religion and in science, might as well be dead."

existence of life of any object whatsoever, small or big. They also admit that they are unable to return the soul to its owner if it were to reach the throat (upon death). Where then is that matter they flaunt about that is the creator of the universe?! Why do they not pray to that matter to return the soul after the body becomes a lifeless substance?

Furthermore, how does humanity agree to respect religiosity to the extent they do, if what atheists are saying is true: that being religious is just a fantasy?! Why did prophets succeed throughout the ages and that which they left behind remain alive in the hearts of the people, while the ideas of humans die, are forgotten and are even abandoned over time, despite their owners' sophistication in eloquence?! Furthermore, how can there be any differentiation between good deeds and evil actions; and what prevents an offender from committing his crime? What makes the heart of the rich pity the poor; and what prevents a thief, cheater, traitor or drug addict, from fulfilling their desires?

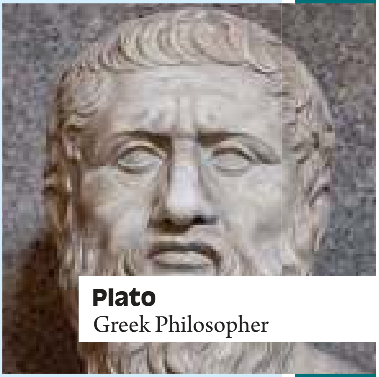

Newton
English Philosopher

Atheism is senseless

"Atheism is so senseless. When I look at the solar system, I see that the earth (is situated) at the correct distance from the sun to receive the proper amounts of heat and light. This did not happen by chance."

Atheistic communities live among themselves like herds of wolves, engrossed in grievances, selfishness, love of desires, etc. Atheism, therefore, is one of the most important causes of misery, poverty, and the growth of hatred, anxiety and confusion. Allah, Almighty says: (124. But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.") (Ta-Ha 124)

Atheism is a void idea, not accepted by the mind, logic or instinct, for it is contrary to knowledge.


Plato
Greek Philosopher

Beauty and Order

"The world is a miracle in beauty and order, and this can never be the result of coincidental causes. Rather, it is the making of a reasonable being Who sought good and arranged everything on purpose and with wisdom."

It is for this reason that so many scholars refute it. It is also contrary to logic, for it is based on there being no logic in life, as (they view) that only a mere unknown coincidence created this marvelously designed universe. And this view does not fit our natural disposition, for a sound and natural disposition calls us to be religious, even for those who claim to be atheists: (And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. So, see what was the end of the mischief-makers.) (An-Naml:14)

Still, questions need answers!!

Vainly man seeks independence by knowing the answers to these questions. Modern science cannot answer anything about these questions; because these issues fall within the circle of religion. For this there are several narrations, and a variety of myths and legends concerning these issues, adding to man's confusion and concern.

Man can only reach adequate, fulfilling answers to these matters if God guides him to the Right Path that takes him to safety, and gives him a peace of mind, happiness and comfort.

These issues and questions, and other similar concepts, can only be settled through religion, because these issues are considered to be matters of the unseen. Moreover, the right religion is the only one that is true and tells the truth, since it was imparted from Allah

True happiness

"…and so I now live in reality, and not in the great lie that is the facade of our modern lives; that materialism, consumerism, sex and drugs will give us lasting happiness. Now I see a world filled with happiness, enriched with love, peace and hope."

Lauren Booth
British Activist

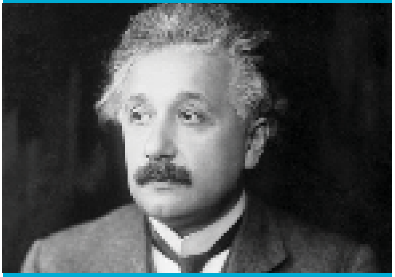
alone, revealed by Him to the Prophets and Messengers. Almighty Allah says: (Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance.) (Al-Baqarah:120) He also says: Say (O Prophet): "Verily, right guidance is the guidance of Allah.'' (Al-`Imran:73)

It is imperative, therefore, for man to rid himself of his confusion, and thereby seek the true religion, learn it and believe in it. When this is done, doubts will melt away and he will be guided to the Right Path, to the path of happiness and a peace of mind.

What then is the answer?!

Allah says: (12. And indeed We created man (Adam) out of an extract of clay (water and clay).) (13. Thereafter We made him a Nutfah in a safe lodging.) (14. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators.) (15. After that, surely you will die.) (16. Then (again), surely you will be resurrected on the Day of Resurrection.) (Al-Mu'minun:12-16)

Thus, eventually we shall be resurrected and sent back to Allah. This creation is not in vain – Exalted Be Allah from carrying out anything out of mere frivolity. It is the result of a great wisdom. Allah says: ("Did you think that We had created you in play, and that you would not be brought back to Us'') (Al-Mu'minun:115)



Make happiness your goal

"If you want to live a happy life, tie it to a goal, not to people or things."

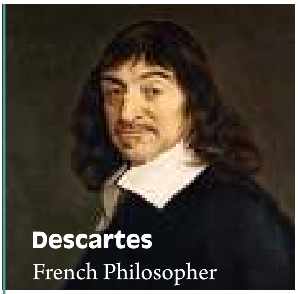
Einstein
Physicist

God, therefore, did not create mankind and the jinn in vain. Rather, He created them to worship Him alone, taking no partner with Him. Worship in its comprehensive concept means: to do everything Allah loves and that pleases Him regarding the obligatory deeds, Salah, His remembrance, populating the earth, thus enriching it with life and civilization, and benefitting the people. The Almighty says: (And I created not the Jinn and mankind except that they should worship Me.) (Adh-Dhariyat:56)

All people and humans will return to Him, and to Him is their destiny. Allah says: (and to Allah is the final return.) (Al-`Imran:28)

This certainty removes any absurdity from people's lives, gives a meaning to life, and places happiness in their hearts and souls. Allah says: (35. Were they created by nothing, or were they themselves the creators?) (36. Or did they create the heavens and the earth? Nay, but they have no firm belief.) (At-Tur:35-36)

When man is unable to realize the secret of the universe but contemplates over the creation of Allah, and the earth, the stars and the rest of the planets, and the sequence of day and night, life and death, and everything else created by Allah in the universe, the one who does this will know and become innately assured that there is a Great Creator to this vast universe Who is stronger than him and deserves to be



Descartes
French Philosopher

There is a Creator of everything

"I exist; who then brought me into existence and created me? I did not create myself; I must have a Creator. This Creator must really exist, and He must be in no need of those who He brings into existence, or maintains for them their existence. This Creator should have all the attributes of beauty. This Creator is God, the Originator of everything."

worshipped, and from Whom man seeks rewards and fears punishment. Contemplation over all this naturally leads a person to recognize the great, All-Able and All-Wise Creator, and that matter is nothing but one of His creatures that existed after it was nothing.

This is the All-Able and All-Wise Lord Who introduced Himself to His slaves and established His signs as proofs and evidences for them– even though He is not in need of doing that - and described Himself with the qualities of perfection. The divine laws, logical necessity, and one’s natural disposition all point to His presence, His Lordship and divinity, and all nations agree on this.

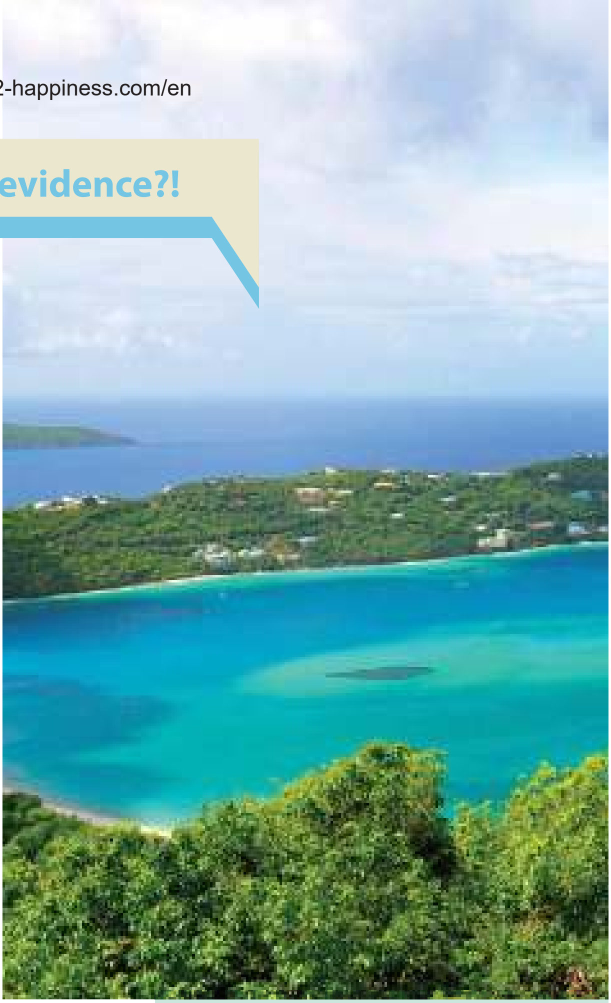
The clear answer

“The history of religion in general, and the history of monotheism in particular, shows us that believing in God alone is the only conclusive answer for each and every question about the origin of the universe and humanity, and the purpose of their existence; for there could never be any aim of human life except if there was a God, and every human religiosity originally refers back – whether being consciously aware of that or not - to the belief in one God.”

Cardinal Koenig
Archbishop of Austria

What is the evidence?!

1- Allah’s visible universe with all that it contains regarding His marvelous Creation.



- Do you not see this great universe and the heavens and earth?!
- Have you ever contemplated over the creation of the heavens and what it contains; its planets and galaxies?!
- Have you not meditated about that earth and what it contains; its rivers, seas, plains and mountains?!
- Have you not been dazzled by this perfect pattern and masterful creation?!

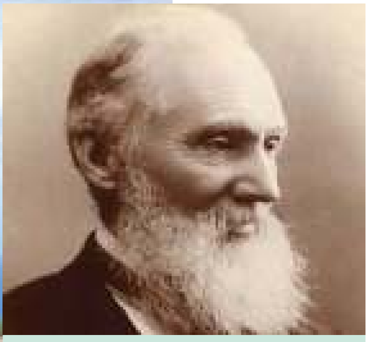
Who do you think created this universe, perfected it and beautified it in such a miraculous manner that it became a mark of perfection, although there was no previous example like it?

Is it possible that it has created itself? Or does the universe have an All-Powerful Creator?

Allah says: (190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.) (191. Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You have not created this without purpose, glory to You! Give us salvation from the torment of the Fire.) (Al-`Imran:190-191)

Do you never look inside yourself and wonder about your own creation?

Almighty Allah Says: (And also in yourselves. Will you not then see) (Adh-Dhariyat:21)



God is True

"If you study science deep enough and long enough, it will force you to believe in God."

Lord Kelvin

Scottish Physicist

How were human beings created then? Allah says: (35. Were they created by nothing, or were they themselves the creators?) (36. Or did they create the heavens and the earth? Nay, but they have no firm belief.) (At-Tur:35-36)

Since they were not created from nothing and don't have the ability to create themselves, nor the heavens and the earth, then there is no doubt in the presence of an Originator of this universe and all that it contains, and that this (Originator) is Allah Almighty. How strange it is to find deniers of the existence of Allah Almighty, the Creator, the Supreme Fashioner, after all of these signs and proofs!!

2 –Natural disposition:

The natural disposition of Allah's creation is to undoubtedly acknowledge their Almighty Creator. They have the innate characteristic of loving good and abhorring evil. Acknowledgement of the existence of the Creator is so deep-rooted that it does not need any evidence or proof to accompany it. Allah says: (30. So, set you (O Muhammad SAW) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone). Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalq-illah (i.e the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not.) (Ar-Rum:30)

The Prophet (pbuh) said: "Every child is born on the Fitrah [true faith of Islamic Monotheism (i.e. to worship none but Allah Alone)]…" (Agreed Upon).

The innate sense

"The God whose existence we admit does not belong to the physical world, and our limited senses cannot encompass Him; and so it is pointless to try to prove His existence by using natural sciences; because He exists in a realm different from their narrow and restricted one. Belief in the existence of God is a personal and private matter which springs in the human sense and conscience, and grows in the circle of his personal experience."

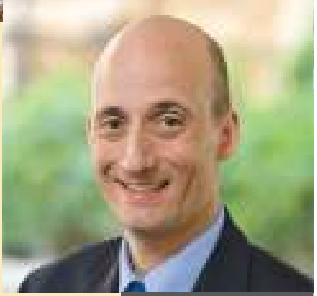
Robert Morris Page

Physicist

3 – Consensus of the nations:

Ancient nations have agreed on attributing the creation of this universe to Almighty Allah. Thus, there is a firm consensus that Allah Almighty is the Creator of the universe, Who created it without any rival or partner. No nation whatsoever has claimed that another being created the heavens and the earth, or that there is a sustainer other than, or besides, Allah. Rather, when they are asked about this, they acknowledged that divinity belongs only to Allah, even though they are polytheists. Allah, the Most Exalted says : (61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon'' They will surely reply: "Allah.'' How then are they deviating) (62. Allah expands the provision for whom He wills of His servants, and straitens it for whom (He wills). Verily, Allah is the All-Knower of everything.) (63. And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death'' They will surely reply: "Allah.'' Say: "All the praises and thanks be to Allah!" Nay, most of them have no sense.) (Al-`Ankabut:61-63) He also says: (And indeed if you ask them: "Who has created the heavens and the earth'' They will surely say: "The All-Mighty, the All-Knower created them.") (Az-Zukhruf :9)

As for the phenomenon of atheism and the denial of the existence of Allah, as previously refuted, this is but an abnormality, which caused those agreeing with it to linger behind, since they were not part of the procession of the wise, and its failure and fruitlessness are clear on the ground.



Believing in God is a predisposition

"Children's normal and naturally developing minds make them prone to believe in divine creation and intelligent design. In contrast, evolution is unnatural for human minds; relatively difficult to believe."

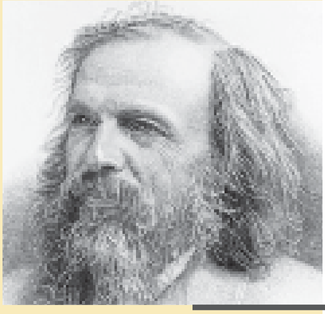
Justin Barrett

Researcher at the University of Oxford's Centre for Anthropology and Mind

4 - Logical necessity:

In addition to all of the above evidence and proofs of the existence of Allah and His Lordship, the mind is considered as the strongest evidence and proof when considering that the perfect originality of the universe could never have been achieved if it created itself. It therefore follows that the universe is an originated creation, and undoubtedly it must have an originator.

The questions that arise now are: how much distress, misfortune or calamity have you passed through, and to whom did you resort for relief? Moreover, to whom have you prayed? To whom have you begged to lift the harm, remove your distress and alleviate the grief?!



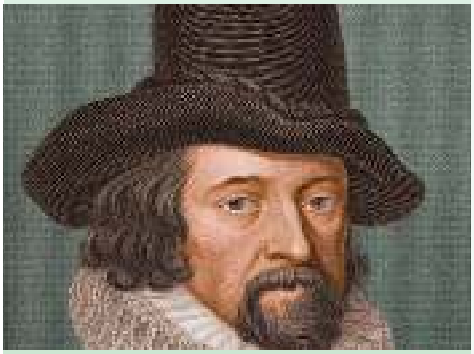
Be reasonable

"Can any informed intellect of reason possibly believe that insensible and mindless matter, as well as all this orderly system, just chanced to originate itself? Thereafter, it chanced to impose the system upon itself, and then it just chances to remain imposed?"

John Cleveland Cothran

Professor of Chemistry and the Chairman of Science and Mathematics Division, Duluth Branch, University of Minnesota

Allah says: (And when some hurt touches man, he cries to his Lord, turning to Him in repentance. But when He bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allah, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!") (Az-Zumar:8) Allah Almighty also says: (22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allah, making their faith pure for Him (alone), (saying): "If You (Allah) deliver us from this, we shall truly be of the grateful.") (23. But when He delivers them, behold! They rebel (disobey Allah) in the earth wrongfully. O mankind! Your rebellion is only against yourselves, -- a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.) (Yunus:22-23) Allah (Glorified be He) says: (32. And when a wave covers them like shades (i.e. like clouds or the mountains of seawater), they invoke Allah, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (Belief and disbelief). But none denies Our Signs except every perfidious ungrateful.) (Luqman:32)



Philosophy and religion

"A little philosophy inclines man's mind to atheism, but a deep study of philosophy brings man's minds to religion."

Francis Bacon

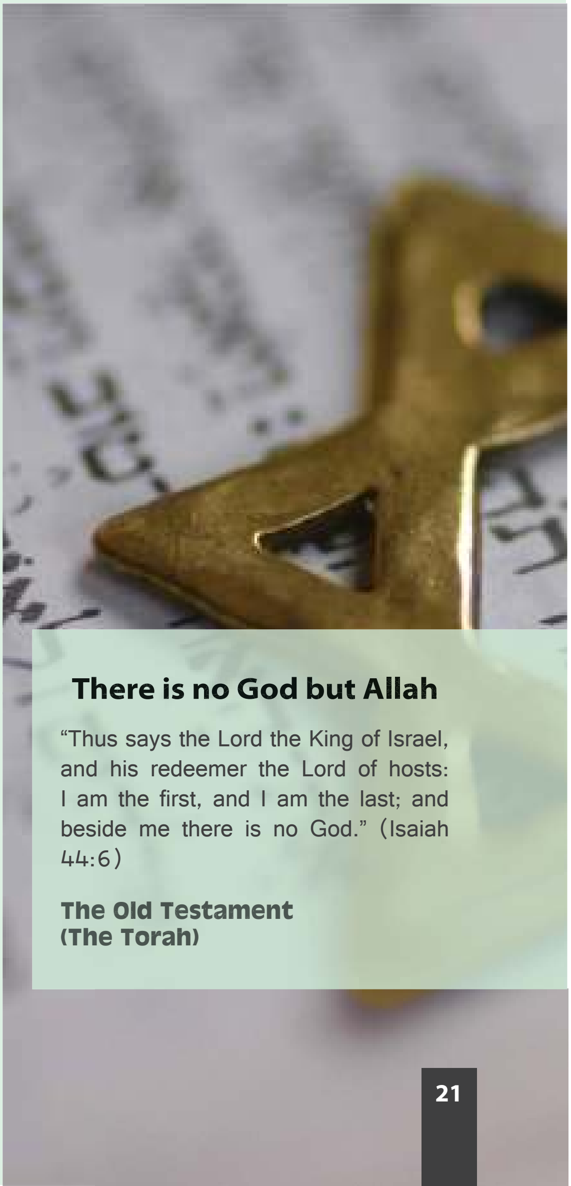
English Philosopher

Evidence of the divinity of Allah Almighty.

Sound instincts and normal minds have ascertained that this universe has a Lord and that these creatures have a Creator, and they all agree on Allah’s Lordship. They incline to Him as the only Lord, and thus declare loud and clear that He Alone is worthy of this divinity, and that He has no rival and that none shares in His divinity. The signs about this are crystal clear, and include:

1. How could this universe have two gods?!!

Minds are obliged to acknowledge that there is only One God, as if there were two gods – just for argument sake - the question remains: what would happen if there was a conflict and disagreement between them and each of them wanted to have his own way?!! The one wanted something one way and the other another. There would inevitably be one who would win, and thus the other would consequently become powerless. Can a god be powerless?!! It certainly remains a reality then that there is only One God. The Almighty says: (91. No son (or offspring or children) did Allah beget, nor is there any ilah (god) along with Him; (If there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!) (92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!) (Al-Mu’minun:91-92)



There is no God but Allah

“Thus says the Lord the King of Israel, and his redeemer the Lord of hosts: I am the first, and I am the last; and beside me there is no God.” (Isaiah 44:6)

The Old Testament (The Torah)

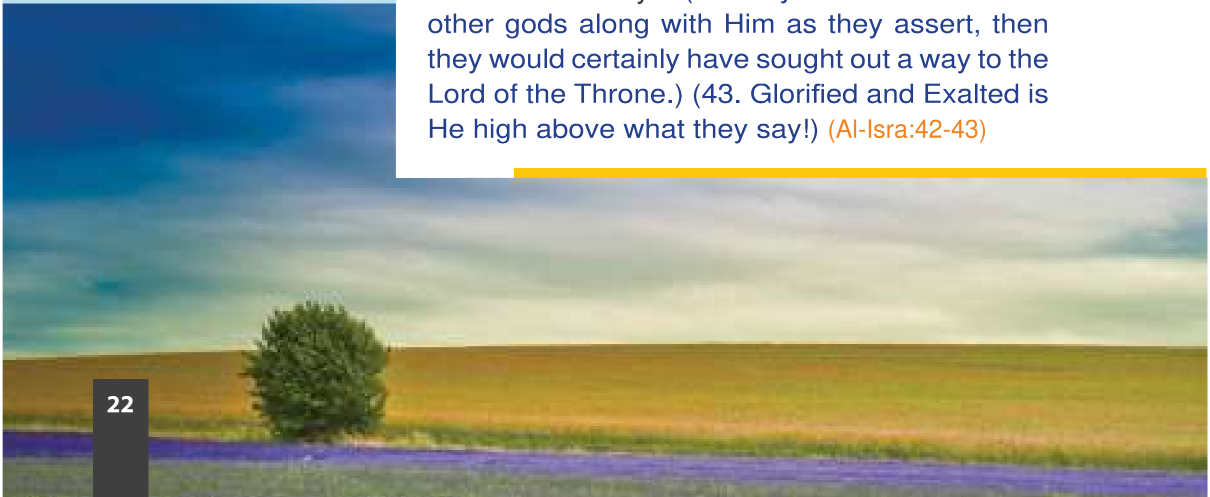
2. It is really a wonder how one might worship a powerless being who does not have the ability to help himself, let alone others, nor does he own the heavens and the earth, nor could he own them. Moreover, he would never be able to create anything, nor harm or benefit himself or others, nor cause death, life or resurrection!! Allah says: (1. Blessed be He Who sent down (Nazzala) the criterion to His servant that he may be a warner to all nations.) (2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.) (3. Yet they have taken besides Him other gods who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.) (Al-Furqan:1-3)

Otherwise, if the matter was as the polytheists say: that there are other gods besides Allah who should be worshiped alongside Allah in order to grow closer to Him and to intercede for them, Allah forbid, then those other worshipped gods would also be worshippers of Allah, and would also seek a path to Him and a way to draw closer to Him. Allah says: (42. Say: "If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne.) (43. Glorified and Exalted is He high above what they say!) (Al-Isra:42-43)

Herschel
British Philosopher
and Astronomer

Monotheism

"The wider the scope of sciences grows, the more evidence is realized pointing to the existence of a creating, capable and absolute wisdom. Scientists of the Earth, Astronomers, Natural Scientists and Mathematicians, prepare with their efforts and discoveries all that it takes to create a temple of science to uphold the word of the Creator."



Certainly Not! He is Allah, Who is One, the Eternal Refuge. He begets not, nor is born, and there is nothing comparable to Him.

Those other worshipped gods do not own any power or ability to do anything. Allah says: (22. Say (O Muhammad SAW to those polytheists, pagans, etc.) “Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.’’) (23. Intercession with Him profits not, except for him whom He permits.) (Saba’:22-23)

In this Qur’an excerpt there is a meaning that should be said to those who ascribe other creatures as partners to Allah; that such partners do not bring benefit or harm, since they are powerless, and that worshiping such creatures is invalid. So pray to those you think are partners with Allah, if your prayer is of any benefit, for they possess all the reasons that make them incapable of answering your prayers, in any way at all. Those partners do not have power over anything; because they do not own any iota in the heavens or on the earth, either independently, or in a partnership. Furthermore, those gods which have been invented do not own anything at all, either in the heavens or on the earth, for they own nothing, nor are they partners in anything with Allah. What remains to be said is the example of the hierarchy of royalty. There may be some who are aides to their master, and others who are ministers for him, so using them may be useful; because – as the king needs them – they are able to grant those who ask them what they need. Allah, however, rejects such a situation. He says: (nor there is for Him) That is: for Allah the One, the Subduer. (from among them) That is: from them, from those who are worshipped beside Him. (any supporter) That is: an aide, a visor or minister to help Him in running the affairs of the universe.

3. Contemplating over this universe and its movement in one perfect regular pattern in a miraculous, creative manner is the strongest proof that it is controlled by the single All-Knowing, All-Capable God. Allah says: (163. And your Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.) (164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to

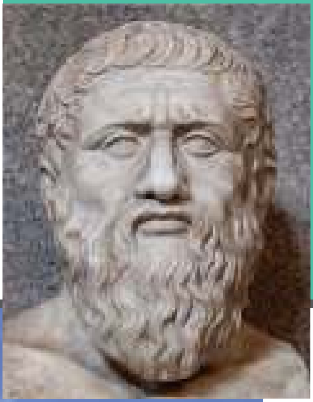
> mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding.) (Al-Baqarah 163-164)

What a perfect pattern and system that continues throughout life, never breaking down nor ceasing even for a second, as if that were to happen it would result in the destruction of the world. All of this cannot be patterned except by Allah. Is not the Originator of this ingeniousness in the creation and in the management of the universe's affairs one being, without an opponent or a partner?! Does that not clearly and firmly suggest the impossibility of the existence of more than one god, for those who have a mind (to think)?!

Allah Almighty says: (22. Had there been therein (in the heavens and the earth) gods besides Allah, then verily, both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!) (Al-Anbiya:22)

The highest aim

“This world appears to us in this way, in which nothing is left for chance. Rather, every part of it is heading towards an aim, and that aim is heading towards a higher one, and thus, a unique single aim is finally reached.”



Plato
Greek
Philosopher

That is, if there are in the heavens and the earth gods beside Allah, the heavens and the earth would have become corrupt, together with all the creatures living on and in them. The world – as it is seen – is in the most perfect form it can be with regards to goodness and regularity, without either flaws or defects, and without anything that restricts it or opposes it. This indicates that it has but one Manager, and its Lord is One and its god is One. For if this universe had two or more gods managing it, its order would have been broken and turned into chaos, and its foundations would have crumbled. For the gods would have disagreed with and opposed each other. If one wanted to carry out a particular task, while the other did not want to do this task at all, then it would be impossible to fulfill the two wishes together at the same time, but to fulfill the wish of the one and neglect that of the other means that one of them is incapable of managing the universe. It is also impossible that both of them would agree on everything all of the time. It is therefore a must that only the will of Allah the All-Powerful alone runs the universe, without any opponents or aides.

4. All prophets and messengers, from Adam, to Noah, Abraham, Moses, Jesus and then lastly Muhammad (may the peace and blessings of Allah be upon them all) with all their traits of infallibility of the soul, intelligence, sincerity, trustworthiness, right guidance and piety- have agreed on the Oneness of Allah Almighty, and that there is no God but Allah. Allah says: (25. And We did not send any Messenger before you but We revealed to him (saying): “There is no God but I, so worship Me.”) (Al-Anbiya:25)

The Old Testament (The Torah)

"To you it was showed, that you might know that the Lord he is God; there is none else beside him." (Deuteronomy 4:35),
"I am the Lord, and there is none else, there is no God beside me." (Isaiah 45:5)

Allah (Glorified be He) says the following about Noah (pbuh): (59. Indeed, We sent Nuh to his people and he said: "O my people! Worship Allah! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!") (Al-A`raf:59) He says about Jesus (pbuh): But the Messiah (Iesa (Jesus)) said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimoon (polytheists and wrongdoers) there are no helpers.) (Al-Ma'idah:72)

The Almighty ordered Muhammad (pbuh) to say the following to his people: (108. Say (O Muhammad SAW): "It is revealed to me that your Ilah (God) is only one Ilah (God). Will you then submit to His Will (become Muslims and stop worshipping others besides Allah)?") (Al-Anbiya:108)

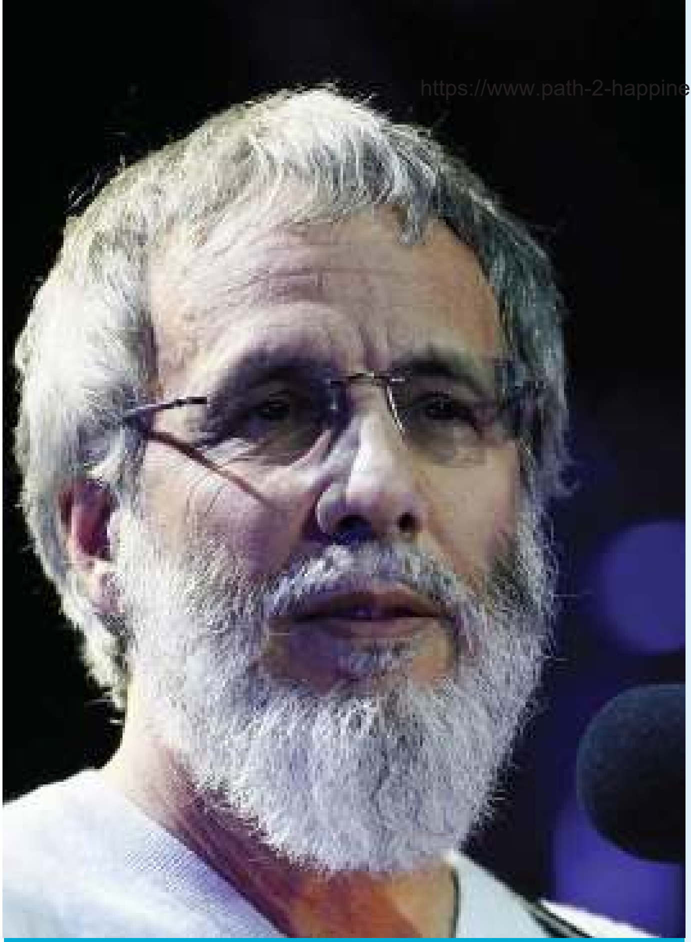
It is, therefore, more fitting of people with reasonable minds to follow their prophets, and to believe in Allah's Oneness, and believe that He is the Lord and God; so as to be granted happiness in this world and in the Hereafter. Allah says: (97. Whoever does righteous deeds - whether male or female - while he (or she) is a believer; then We will certainly give them a good life, and We will certainly grant them their rewards in proportion to the best of what they used to do.) (An-Nahl:97)

Good deeds with faith are rewarded with a pleasant life on this earth. This does not necessarily mean a life of wealth and riches, though that may also be the case, but it could be a pleasant life without money and wealth. In life there are many things

The One God

"You must worship the Lord your God, and Him only must you serve." (Matthew 4:10, Luke 4:8)
"And this is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent." (John 17:3)

The New Testament
(The Gospel)



The guide to happiness

"I did not know happiness before, and from the time I started reading the Qur'an I began to inquire and wonder: why do people walk aimlessly in this world, while the guide and light is before them?"

Yusuf Islam (formerly, Cat Stevens)

English singer

besides money by which life becomes enriched - as there is the life wherein there is a continual contact with Allah and trust in Him, as well as a continual feeling of being satisfied that He is surrounding us with His Protection and Shelter. Also there is a life that contains health, tranquility and contentment, as well as blessings and peace in the home and love between the hearts, and a life that experiences the joy of doing good deeds and experiences the good effects of such acts on the conscience and on life in general. Money is but one element of the adornments of this worldly life: (46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for reward and better for hope.) (Al-Kahf:46)

When the heart is connected with what is greater, purer and more lasting with Allah, goodness of life has another meaning and happiness has another meaning too.

If, however, one insists on turning away from Allah, he then would have chosen for himself the avenues of misery and unhappiness, in which he would wander incessantly. He would fall deep into sorrow and anxiety, with these tearing the heart with agony and grief, in which he would wander aimlessly. Allah says: (And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky.) (Al-An`am:125)

Whoever believes in the Oneness of Allah Alone, with him having no partner, he may expect to have an open chest, comfort and reassurance. Whoever, on the other hand, Allah misguides, he will have a tight chest filled with intense anxiety, and bitter regret. May Allah protect us from becoming like such people. This is a similitude given for those who believe in Allah and in His Oneness, and those who are misguided and ascribe partners to Allah. Allah also gives another similitude. He says: (Allah puts forth a parable: a man belonging to many partners disputing with one another, and a man belonging entirely to one master. Are those two equal in comparison. All the praises and thanks be to Allah! But most of them know not.) (Az-Zumar:29)

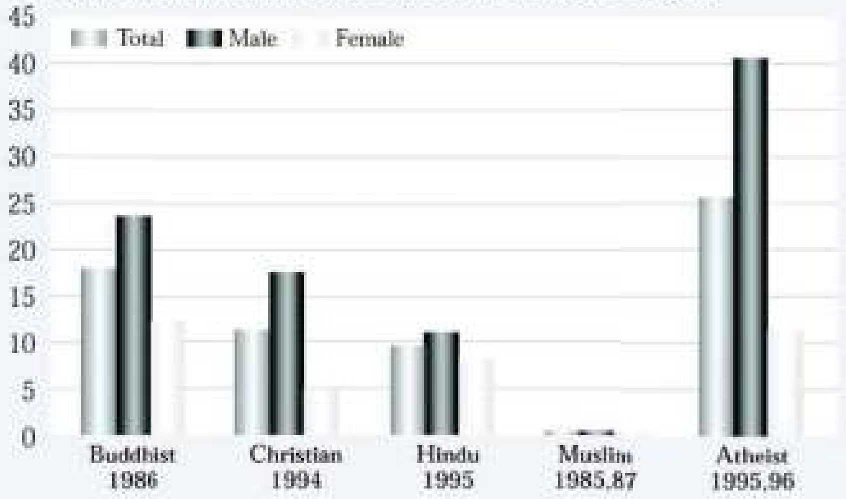
The similitude of a polytheist is that of a man owned by several men of fierce character and foul disposition. They dispute over him. One orders him to come, and another orders him to sit, while the third orders him to stand. He is confused. He has no comfort in his body, conscience, or soul. The similitude of one who believes in the Oneness of Allah, on the other hand, is that of a man who is owned by only one master. He is commanded and ordered only by him. Can such men ever be equal?! Praise be to Allah, perfect gratitude be to Him, and great thanks, that He is the One Lord and the One god, and that there is no other god or lord beside him. As for those who do not know, they live in the misery of internal conflict, with the resulting distress, depression, confusion, floundering and the suicide that may accompany it.

Suicide and religion

Two experts from the World Health Organization (WHO), Dr. Jose Manuel and researcher Alessandra Fleischmann, determined the relationship between suicide and religion. The result was as stated: in their documented scientific United Nations references:

A global perspective on the epidemiology of suicide:

Figure 4. Suicide rates (per 100,000) according to religion.



https://www.path-2-happiness.com/en

الطريق إلى السعادة
The Path to Happiness

The creation of man and the universe ..the wisdom, honor and purpose involved

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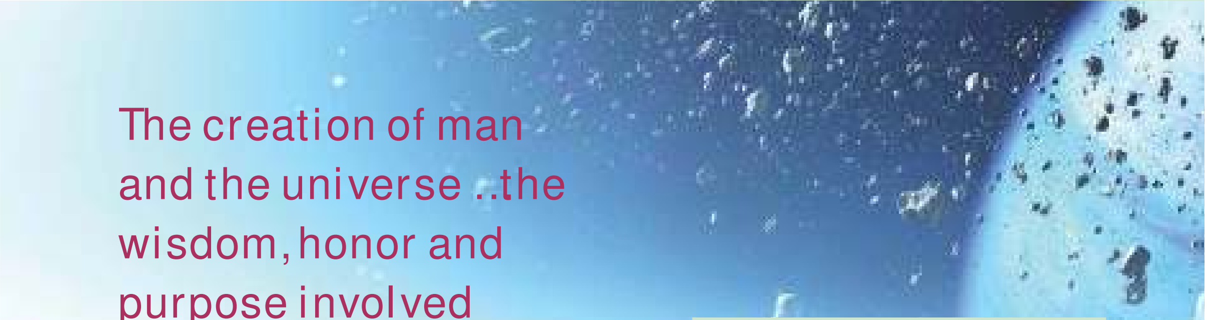
O human being: from all what is mentioned above, it follows that.



The creation of man and the universe ..the wisdom, honor and purpose involved

Have you ever wondered about the creation of the universe?

The reflection over Allah's creations is probably the most effective means to nurture belief and increase a human's certainty (of an All-Powerful Being), introducing him to the Greatness of the Creator and the extent of His Knowledge and Wisdom. This is because Allah (Glorified be He) created the heavens and the earth in truth and with a purpose, and not in vain. He does not do anything without a purpose, (Allâh says to His Prophet Muhammad, pbuh): "Allâh (Alone) created the heavens and the earth with truth (and none shared Him in their creation)." Verily! Therein is surely a sign for those who believe. (Al-'Ankabût: 44)

My God!

"When I saw some new images of space my first reaction was 'my God, it's all a perfect production., It's fantastic!'"

Dr. Paul Murdin

British astronomer, from the University of Cambridge

Uncountable myriads of creatures exist in this universe! What is the wisdom that lies behind the creation of each of them?!

There are impressive miracles in this universe that manifest the ability of Allah and signs of His Greatness. Contemporary science is still in the process of discovering further miracles that motivate man to feel the Greatness of this Almighty Supreme Creator, the Originator, the

Fashioner and the All-Wise.

If man contemplates and deeply speculates about this universe and the creatures it contains, he will realize, in full certainty, that it is created with infinite precision by an All-Wise, All-Able, All-Knowing God, who ordained it with the best estimate.

It suffices to consider that this universe, with its heavens, stars and solar systems, and our earth, with the seas, rivers, lands, mountains, animals and trees, were all created from nothing by Allah Almighty. If we ruminate properly, we shall feel the extent of Allah's Power, Knowledge and Wisdom. Allah says: 30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe? 31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. 33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating. (Al-Anbiyâ':30-33)

When a reasonable and wise person speculates about Allah's creation he will certainly realize that everything in this world is a worshipper of its Lord. Everything glorifies and praises the Almighty Lord. Allah says: Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, the King (of everything), the Holy, the All-Mighty, the All-Wise. (Al-Jumu'ah:1)

Everything prostrates to His Greatness. The Sublime Lord says: See you not that to Allâh prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâb (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily! Allâh does what He wills. (Al-Hajj:18)

Thus, all of these living organisms glorify and pray to the Lord of all the worlds. He says: See you not (O Muhammad, pbuh) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight). Of each one He (Allâh) knows indeed his Salât (prayer) and his glorification, [or everyone knows his Salât (prayer) and his glorification], and Allâh is All-Aware of what they do. (An-Nûr:41)

Consequently, the believer will witness that the entire universe is moving as a single caravan in one direction towards Allah Almighty. He therefore, in turn, moves in tune with this blessed and upright march towards a contented life and a settled conscience

Of the proofs of Divinity

"The view I took of our planet was a glimpse of divinity."

Edgar Mitchell

Sixth moonwalker

This is the creation of God

When talking about the Universe, James Irwin said, "Seeing this has to change a man, has to make a man appreciate the creation of God and the love of God."

James Irwin

Astronaut

Allah's Honor to man

"Islam, which is God's law, is evident in nature which is around us; for by God's commands alone move the mountains and seas, and the planets and stars, and they are guided in their orbit; they are subject to the command of God, the Creator, and so is every atom in the universe - even those which are inanimate. But man is exempted from this rule, for God has granted him freedom of choice; he may succumb to God's command, or create and lay down his own law and follow his own religion that he accepts. Unfortunately he chooses the second route, in most cases!"

Deborah Potter

American Correspondent

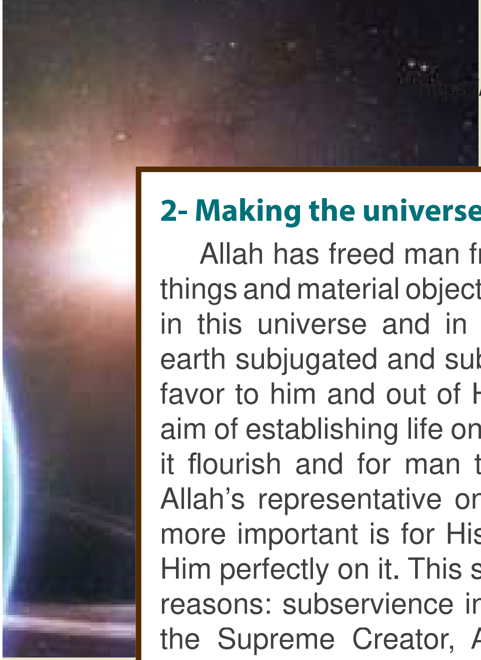
The wisdom behind the creation of the universe

1- Proving the Oneness of Almighty Allah

This vast universe, and the creatures and miracles it contains, is the strongest witness to the Greatness of the Power of Almighty Allah and the perfection of His ability to originate. This certainly proves the Oneness of Allah, the Exalted and that there are no other lords except Him and no other gods beside him. Allah says: 20. And among His Signs is this, that He created you (Adam) from dust, and then [Hawwa' (Eve) from Adam's rib, and then his offspring from the semen, and], - behold you are human beings scattered! 21. And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. 22. And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours. Verily in that are signs for those who know. 23. And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen. 24.

And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand 25. And among His Signs is that the heaven and the earth stand by His Command, then afterwards, when He will call you with a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense). 26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him. (Ar-¬Rûm:20-26)

He also says: 59. Say (O Muhammad pbuh): “Praise and thanks be to Allâh, and peace be on His slaves whom He has chosen (for His Message)! Is Allâh better, or (all) that you ascribe as partners (to Him)?” (Of course, Allâh is Better). 60. Is not He Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight (better than your gods)? It is not in your ability to cause the growth of their trees. Is there any ilâh (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)! 61. Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water) (better than your gods).Is there any ilâh (god) with Allâh? Nay, but most of them know not. 62. Is not He Who responds to the distressed one when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations (better than your gods). Is there any ilâh (god) with Allâh? Little is that you remember! 63. Is not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain) (better than your gods)? Is there any ilâh (god) with Allâh? High Exalted be Allâh above all that they associate as partners (to Him)! 64. Is not He Who originates creation, and shall thereafter repeat it and Who provides for you from heaven and earth (better than your so-called gods)? Is there any ilâh (god) with Allâh? Say, “Bring forth your proofs, if you are truthful.” (An-Naml:59-64)



2- Making the universe subservient to man

Allah has freed man from being enslaved to things and material objects. He made everything in this universe and in the heavens and the earth subjugated and subservient to man, as a favor to him and out of His Generosity, for the aim of establishing life on this earth and making it flourish and for man to be worthy of being Allah's representative on it, and what is even more important is for His creatures to worship Him perfectly on it. This subservience is for two reasons: subservience in order for us to know the Supreme Creator, Allah, His Generosity, favors and Sublimity, and subservience in order to honor man and lift him above other subservient subjects. Allah says: And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. (Al-Jâthiya:13)

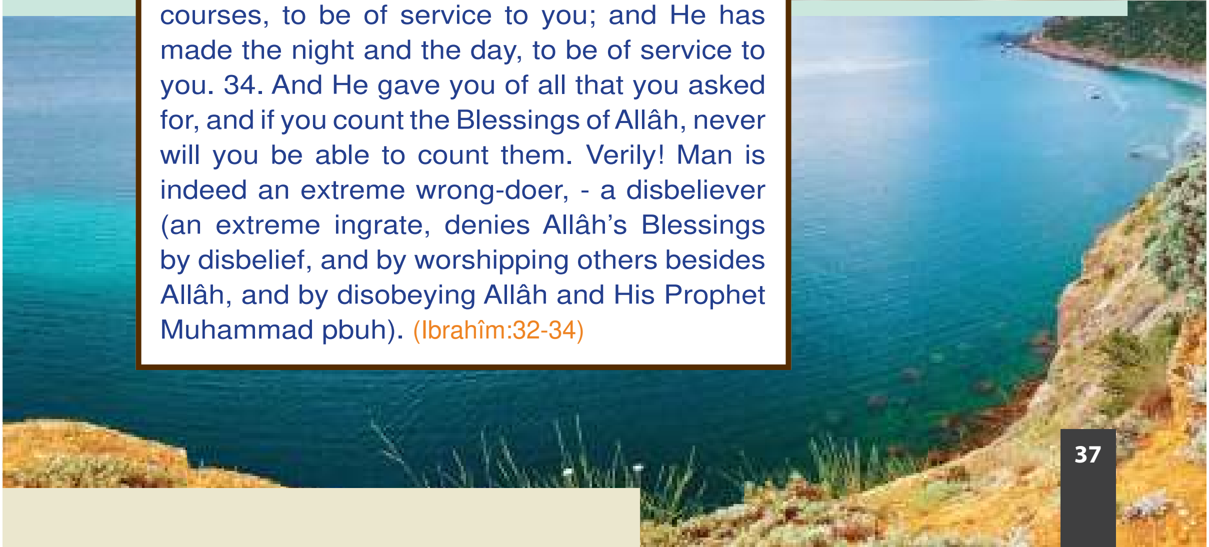
Allah (Glorified be He) also says: 32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. 33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you. 34. And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, - a disbeliever (an extreme ingrate, denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad pbuh). (Ibrahîm:32-34)

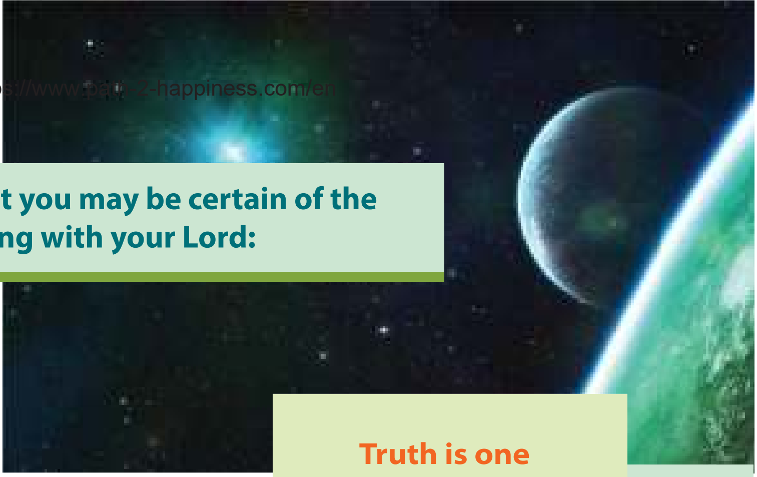
Of the signs of prophet-hood

"How could Muhammad, the illiterate man who grew up in an environment of ignorance, know the miracles of the universe described by the Qur'an, and which modern science is still to this day seeking to discover?! It must then be that these words are God Almighty's."

Deborah Potter

American Correspondent





3- That you may be certain of the meeting with your Lord:

There is a clear indication of the issue of the Resurrection in the creation of the heavens and the earth, as well as the creation of human beings. Is not re-creating easier and more effortless than creating the first time?! The Almighty says: And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. (Ar-Rûm:27)

Indeed, the creation of the heavens and the earth is greater than the creation of man. Allah says: The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not. (Ghâfir:57)

The Exalted One also says: Allâh is He Who raised the heavens without any pillars that you can see. Then, He Istawâ (rose above) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round)! Each running (its course) for a term appointed. He regulates all affairs, explaining the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord. (Ar-Ra'd:2)

Truth is one

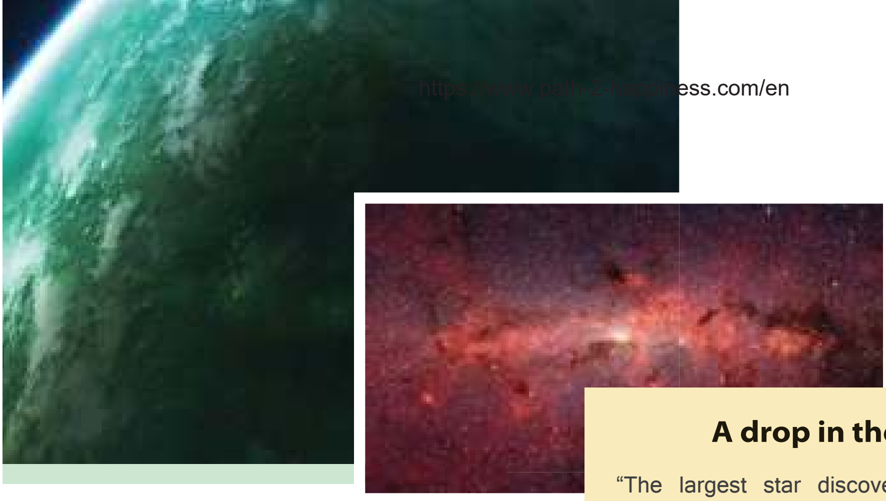
"To fix one's eyes on the kind of creation out here and not believe in God is to me impossible.... It just strengthens my faith. I wish there were words to describe what it's like."

John Glenn

First American
Astronaut

Where are you in this universe?!

"This is an image of a very large group of galaxies. One of them, a small dot, represents the Milky Way galaxy, in which is located our solar system. Our galaxy has more than 100,000,000,000 suns and the sun is 1, 300,000 times larger than Earth, and the earth is 1,020,144,000,000 times greater than your house – and assuming the area of your house is 500 meters, how much bigger is your house than you?!"



A drop in the ocean

“The largest star discovered so far is VY Canis Majoris, which is located at the distance of 5 thousand light-years away. It is 9,261,000,000 the size of the sun, that is, 9 billion and 261 million times!! And the sun is 1, 300, 000 times bigger than the earth!!

The creation of man and the honor bestowed upon him.

Despite the greatness of this universe and the heavens and the earth Allah has still subjected it all to man and made it subservient to him: And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. (Al-Jâthiya:13)

This was done to honor man and give him a definite preference over all the other creatures. Allah says: And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preference. (Al-Isrâ’:70)

Thus, Allah created man and He (Glorified be He) relayed the story of the creation of Adam and His bestowment of honor on him. Following that came his descent from heaven to earth because of the evil whispering of Satan and his act of sinning against Allah, and finally came Adam’s repentance. The Almighty says: 11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, “Prostrate to Adam”, and they prostrated, except Iblîs (Satan), he refused to be of those who prostrate. 12. (Allâh) said: “What prevented you (O Iblîs) that you did not prostrate, when I commanded you?” Iblîs said: “I am better than him (Adam), You created me from fire, and him You created from clay.” 13. (Allâh) said: “(O Iblîs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.” 14. (Iblîs) said: “Allow me respite till the Day they are raised up (i.e. the Day of Resurrection).” 15. (Allâh) said: “You are of those allowed respite.” 16. (Iblîs) said: “Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. 17. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).” 18. (Allâh) said (to Iblîs) “Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all.” 19. “And, O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zâlimûn (unjust and wrong¬doers).” 20. Then Shaitân (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: “Your Lord did not forbid you this tree save you should become angels or become of the immortals.” 21. And he [Shaitân (Satan)] swore by Allâh to them both (saying): “Verily, I am one of the sincere well¬-wishers for you both.” 22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): “Did I not forbid you that tree and tell you: Verily, Shaitân (Satan) is an open enemy unto you?” 23. They said: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.” 24. (Allâh) said: “Get down, one of you an enemy to the other [i.e. Adam, Hawwa (Eve), and Shaitân (Satan), etc.]. On earth will be a dwelling ¬place for you and an enjoyment, - for a time.” 25. He said: “Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected).” (Al-A’râf:11-25)

Allah fashioned man in the best form, then he breathed His spirit into him; and so he appeared as a human being in the best

stature, who hears, sees, moves and speaks: So blessed be Allâh, the Best of creators. (Al-Mu’minûn:14)

All human beings are equal

“Article 1. All human beings are born free and equal, in dignity and with rights. They are endowed with reason and a conscience, and should act towards one another in a spirit of brotherhood.”

First Article of the Universal Declaration of Human Rights - Human Organization Rights

His Lord taught him all that he needed to know, and placed in him advantages and qualities that He had not placed in any other creature: the mind, knowledge, the ability to express himself, speech, a shape, good form, honorable stature, an upright body, and the acquisition of information by inference and thought. Allah also guided man to the best of morals and virtuous qualities. He honored man and lifted him above many of His creations. Some of the manifestations of this honor of mankind, whether they are men or women, include:

- Allah created man with His own hands at the beginning of creation, when Adam (may the blessings of Allah be upon him) was created. This is the highest of all honors. The Almighty says: (Allâh) said: “O Iblîs (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?” (Sâd:75)
- Allah created this human in the best stature. The Almighty says: Verily, We created man of the best stature (mould) (At-Tin:4)
  He also says: and He shaped you and made good your shapes, and to Him is the final Return. (At-Taghâbun:3)
- Almighty Allah honored mankind when He ordered the angles to prostrate to the first human, our father Adam. Allah says: And (remember) when We said to the angels: “Prostrate unto Adam.” They prostrated except Iblîs (Satan). (An-Nahl:61)
- Almighty Allah honored mankind by blessing him with a mind, the ability to think and the ability to hear and see, as well as the rest of his senses. Allah says: And Allâh has brought you out from the wombs of your

mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh). (An-Nahl:78)

- Allah breathed into man when he created his soul, thus made him have a lofty soul. Allah Almighty says: So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.” (Sâd:72)
- This is the highest of all honors to man. It is for that reason that man should undoubtedly respect his fellow man, for how can one abuse another human, who contains a soul breathed into him by Allah Himself?!
- Allah made man his representative on earth, and not the angels or the Jinn. He says: And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You.” He (Allâh) said: “I know that which you do not know.” (Al-Baqarah:30)

  This is a great honor that has not even been bestowed upon the angels who never disobey any order given to them by Almighty Allah and who have been engrossed since the beginning of time in Allah’s remembrance, glorification and praise, and will continue to be so until the end of time.
- Allah has made everything in this universe with its heavens and earth, including all that it contains; the suns, moons, stars, planets and solar systems, subservient to man. Allah Almighty says: And has subjected to you all that is in the heavens and all that is in the earth; it is all as a

Our mission

“Allah has sent us to deliver those who choose to worship and serve Him instead of worshipping men, from the narrowness of this world to the vastness of this world and the Hereafter. And from the oppression of the (false) religions, to the justice of Islam.”

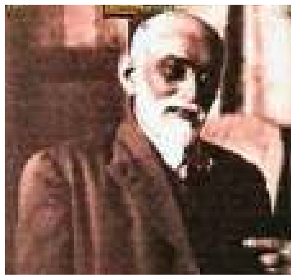
Reb’ei Ibnu Aamer

One of the Prophet’s Companions

favour and kindness from Him. Verily, in it are signs for a people who think deeply. (Al-Jâthiya:13)

- Almighty Allah freed all humanity from being enslaved by any of His creatures, however virtuous or great they may be. This is the highest point of freedom for man, because he has been transformed from being subservient to creatures to the creatures themselves being subservient to him, and to him being a slave of only Almighty Allah. This servitude to Allah is the crest and clear proof of his freedom from servitude to others. It is for this reason that there is no need for intermediaries between Allah and mankind, like those that some people make up and place between Allah and man, and to whom man gives divine attributes. Allah honored man by eliminating the need for intermediaries. The Almighty says: They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires, without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)." (At-Taubah:31)

- Man is freed from fearing what the future may hold and from worries, despair or depression due to the belief of predestination and fate, after embracing all the material means available to him. Believing in predestination and fate places a feeling of security and peace in the believer's heart, as well as a feeling of honor and esteem. Such a belief removes all grief, worry and sorrow from the heart of a believer when he misses or loses something, provided that he does not fail to do all what he can possibly do nor give up his efforts or give up taking all possible means. He must believe that predestination and fate come from Allah, Almighty. Allah says: No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz), before We bring it into existence. Verily, that is easy for Allâh. (Al-Hadîd:22)



No intermediary

"A very important thing is the absence of an intermediary between a person and his Lord. This is what practically minded people...have found"

Etienne Denier

French Painter and Thinker

This kind of belief grants man spiritual balance, true stability and considerable reassurance; since calamities do not affect him and he is never in a state of panic. Furthermore, blessings and pleasure do not make him insolently arrogant.

- Due to Allah's respect for the human mind, He gave it great value and the ability to think deep, and He ordered us to contemplate and speculate. In fact He made it obligatory to speculate about the creation of the heavens and earth and to establish mental proof and evidence (about His existence); Allah says: Say: "Behold all that is in the heavens and the earth," but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not. (Yûnus:101)

Moreover, Allah Almighty ordered us to respect the mind and to care for and motivate it, and not allow it to become inactive by relying on tradition and prejudice, since it is only with an active mind that we are able to carry out Allah's commandments. Allah also made the mind itself serve as a proof of His existence and an argument in favor of His Oneness. He also ordered us to use our mind when there are different views. Allah says: Say (O Muhammad, Peace be upon him), "Produce your proof if you are truthful." (Al-Baqarah:111)

Allah freed the mind from superstition, charlatanry, seeking the help of the Jinn and the like.

- This places emphasis on the fact that each person is responsible for himself and will be held account for his actions, and he is not responsible for the actions of others. Allah says: And no bearer of burdens shall bear another's burden (Fâtir:18)

The concept of the Original Sin is nullified by this blessing; that each one of us is accountable only for his own actions, and it also saves humankind from the heavy consequences of that concept.

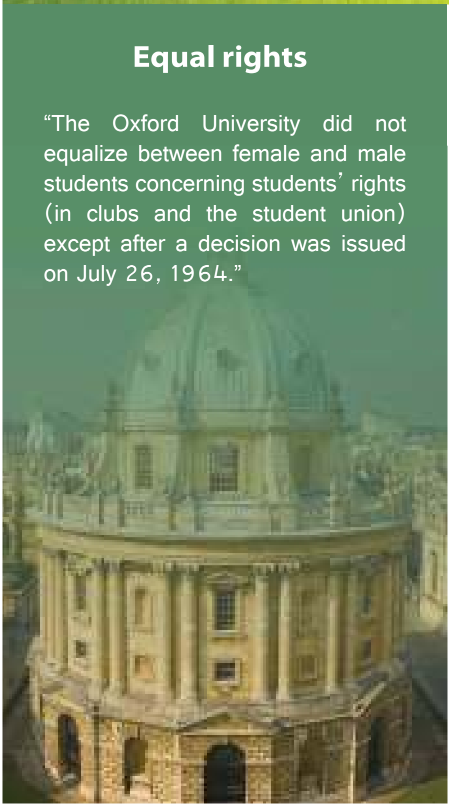
The honoring of women and men alike:

The honoring of human beings is not confined to only one sex, rather the basic principle is that women and men are alike with regards to honor, and are equal. Allah says: And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable (Al-Baqarah:228)

Allah also says: The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another (At-Taubah:71)

Women do not differ at all from men when it comes to punishment in the Hereafter. The Almighty says: So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another (Âl-'Imrân:195)

He also says: And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allâh (Muslim), such will enter Paradise and not the least injustice, even to the size of a Naqîra (speck on the back of a date ¬stone), will be done to them. (An-Nisâ':124)



Equal rights

"The Oxford University did not equalize between female and male students concerning students' rights (in clubs and the student union) except after a decision was issued on July 26, 1964."

The real miracle

"If we compare the rules of the Qur'an with all previous societies; they record undoubted progress, especially in relation to Athens and Rome, where women were consistently treated like a minor."

Roger Garaudy
French Philosopher

Allah bestows honor upon women when He considers her to be fully responsible and competent, exactly as men, and thus, is similarly rewarded and punished for her actions. The first divine obligatory command issued to man was given to both men and women. Allah says to the first humans, Adam and his wife, Eve: And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zâlimûn (wrong-doers)." (Al-Baqarah:35)

Allah also does not put the blame on women for Adam's expulsion from Paradise and the misery of his descendants, as stated in some other religions. Rather, Allah mentions that Adam is primarily responsible:

And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power. (Tâ¬-Hâ:115)

121. Thus did Adam disobey his Lord, so he went astray. 122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. (Tâ¬-Hâ:121-122)

Women in man-made laws

“A large meeting was held in Rome in which women’s affairs were discussed. It was decided that women were soulless objects and that, for this reason, they will not inherit life in the Hereafter. The decision claimed that women were an abomination that must not eat meat, and not laugh, and even not speak. They should spend their time in prayer, worship and service. To prevent women from doing all the above, they closed women’s mouths with an iron lock. Women from the highest and lowest class families walked in the roads, and moved around in their homes with locks on their mouths. This was beside the corporal punishment which was experienced by women as they were considered tools for seduction used by Satan to corrupt hearts.”

Women in other cultures

“In the laws of ancient India: epidemics, death, hell, poisonous snakes and fire were considered better than a woman. A woman’s right to life ends with the death of her husband, who is her master and owner, and if she sees her husband’s body burning, she must throw herself in the flames, otherwise eternal damnation will befall her.”

Thus, women and men are both alike with regards to their human nature. Allah says: O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwa [i.e. one of the Muttaqûn (pious - see V.2:2)]. Verily, Allâh is All-Knowing, All-Aware. (Al-Hujurât:13)

Therefore, men and women are equal participants in the following:`

Civil liability with regards to personal material rights: women’s moral personality is respected and valued. Allah makes women equal to men with regards to being competent in fulfilling obligations and performing religious duties. Furthermore, the Almighty stresses women’s right to arrange and partake in all contracts; such as the right to sell and the right to purchase, etc. All these civil rights are enforceable, without any restrictions that may limit her freedom to act, except when those same restrictions are applied on men. Almighty Allah says: For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned (An-Nisâ’:32)

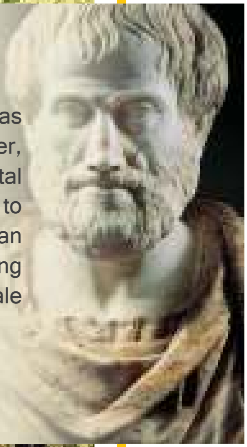
He also gave her the right to inherit. Allah says: There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share. (An-Nisâ’:7)

Almighty Allah made women's position in Islamic law exactly the same as that of men concerning the performance of good actions or the committing of evil ones. Allan says: Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All¬-Powerful, All¬-Wise. (Al-Mâ'idah:38)

Reward or penalty in the Hereafter: Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). (An-Nahl:97)

Loyalty and coalescence. Allah says: The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât) and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. (At-Taubah:71)

How unfair!!!



"Women are to the man as the slave is to the master, the manual to the mental worker, the barbarian to the Greek. A woman is an unfinished man, left standing on a lower step in the scale of development."

Aristotle

Greek Philosopher

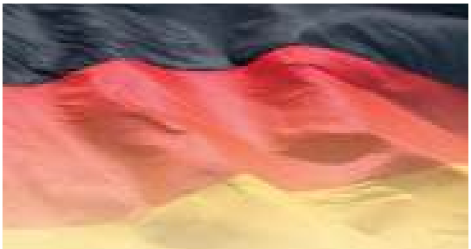
French women

"In a French province a meeting was held in 586AD. The status of women was discussed in that meeting: should she be considered human or not? The conclusion of the research was that those present decided women were human, but they were created to serve man. In February 1938, a law was passed that eliminated laws that prevented French women from carrying out some of their own private financial transactions. Women were allowed for the first time in the history of France to open their own current accounts in banks."

Oppressed women

“I applied my heart to know,and to search, and to seek out wisdom, and the reason of things,to know the wickedness of folly,even of foolishness and madness. And I find more bitter than death the woman, whose heart is snares and nets, and her hands are bands.” Ecclesiastes 7:25 - 26

The Holy Bible



Without distinction

“Under Islam women regained their freedom, and gained prestige. Islam considers women as sisters of and equivalent to men. Both complement each other. Islam called for the education of women, and to provide them with knowledge and culture, and also granted them the right to own property and the freedom to dispose of it as their own. Islam also granted women the right to enter into contracts of marriage, and the freedom of thought and expression. “

Mona Mc Cluskey
German Diplomat

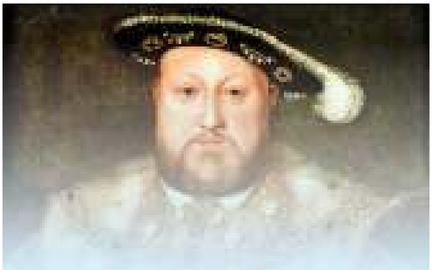
Men are commanded to be gentle to women and show them mercy. Allah forbids the killing of women in wars, and He commands men to eat with menstruating women and to kiss and caress them (but not to have sexual intercourse with them). The Jews, however, forbid this, and they disrespect them and keep away from menstruating women, they do not even eat with them until they become clean again. Furthermore, from the Messenger of Allah (pbuh) women gained the greatest honor when he said: “The best of you is the best to his wives, and I am the best among you to my wives.” (Narrated by al-Tirmidhi)

When women were beaten at his time, the Prophet (pbuh) became angry and said: “One of you hits his wife like a slave, and then embraces her at the end of the day!!” (Narrated by Bukhari)

When a group of women came to the Prophet (pbuh) to complain about their husbands, he said: “Many women went around to the wives of Mohammed to complain about their husbands; these (husbands) are not the best of you (meaning that they are bad Muslims for treating their wives badly.)” (Narrated by Abu Dawood)

And women are granted what men are not. Being dutiful to mothers is emphasized more than it is in relation to fathers. A man came to the Prophet (pbuh) and said: “O Messenger of Allah, who is most deserving of my good companionship?” In another narration “to be treated well?” The Prophet said: “Your mother. The man asked: “Then who?” The Prophet replied: “Your mother.” The man asked: “Then who?” The Prophet said: “Your mother.” The man asked again: “Then who?” The Prophet said: “Your father.” (Agreed Upon)

Islam also emphasizes that bringing up girls is rewarded by Allah more than bringing up boys. The Prophet (pbuh) said: “He who is involved (in the responsibility) of (bringing up) daughters, and he is benevolent towards them, they would become a protection for him against Hell-fire.” (Agreed upon) He also said: “Verily I declare the gravity of the rights of the two weak persons: the orphan and the woman.” (Narrated by an-Nasaa’i isnaad Hassan)



An unfair man-made law

“King Henry VIII issued an order prohibiting women from reading the Bible. Moreover, women were, in accordance with the English common law laid down in about 1850, not counted as citizens, and did not have any personal rights, nor did they have the right to own their clothes, nor the money they earn from their own work. “

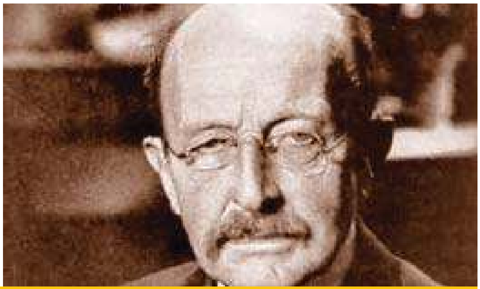
King Henry VIII

The wisdom of the creation of man

The human being to whom Allah has made everything in the universe subservient and who He has honored above all of the other creatures was created by Allah for a great wisdom, because He is exalted above any absurdity or falsehood. Allah says: 190. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. 191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire. (Âl-'Imrân:190-191)

Allah also says about the unbelievers bad assumptions: And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire! (Sâd:27)

Allah did not create man to eat and drink and reproduce, otherwise he would be similar to animals. Rather, the Almighty has honored human beings and certainly blessed them over many of those whom He created, but most of the people refuse the truth and accept nothing but disbelief. They are ignorant of or deny the true wisdom that lies behind their creation, and they direct all their concern to enjoying worldly desires. The life of such people is



Onwards towards God

"There is a steady, ongoing, never-slackening fight against skepticism and dogmatism, against unbelief and superstition, which religion and science together wage. The directing watchword in this struggle runs from the remotest past to the distant future: 'Onwards towards God!' "

Marx Planck

Founder of the Quantam Theory

similar to that of the beasts; in fact they are even worse. Allah says: while those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode. (Muhammad:12)

He also says: Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know! (Al-Hijr:3)

The Almighty says: And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. (Al-A'râf:179)

People firmly believe that their limbs and senses were created for a reason. So the eye is used for seeing, the ear for hearing, and so on…Could it be that our limbs and senses were created for a reason and we ourselves were created in vain?! Or is it that man does not accept to respond to his Creator when He tells him the wisdom in creating him?!

Why did Allah create us? Why did He honor us and make everything subservient to us? Allah tells us the answer. The Almighty says: And I (Allâh) created not the jinns and humans except they should worship Me (Alone). (Az-Zâriyât:56)

He also says: 1. Blessed is He in Whose Hand is the dominion, and He is Able to do all things. 2. Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving (Al-Mulk:1-2)

Magnus Maclees

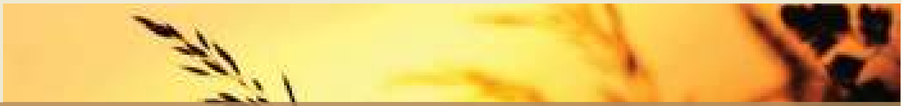
"Man cannot imagine the beginning or the continuation of life without there being a dominant creative power, and I believe that philosophers in their philosophical researches about life have paid no attention to the compelling proof contained in the order that controls this universe."

Magnus Maclees

Member of the British Science Association

It is well-known to sensible people that he who makes something is the most knowledgeable about the reason for making that thing. Allah is the best example. It is He Who created human beings. He knows the wisdom that lies in creating them, and such worship (referred to in Surah Az-Zâriyât) is a concept which is broader than just praying and fasting. Rather, worship includes the population and the establishment of a righteous life in the whole universe. Allah says: He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. (Hûd:61)

And worship encompasses the entire life of a human being. Allah says: 162. Say (O Muhammad, pbuh): “Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the ‘Alamîn (mankind, jinns and all that exists).” 163. “He has no partner. And of this I have been commanded, and I am the first of the Muslims.” (Al-An’âm:162-163)

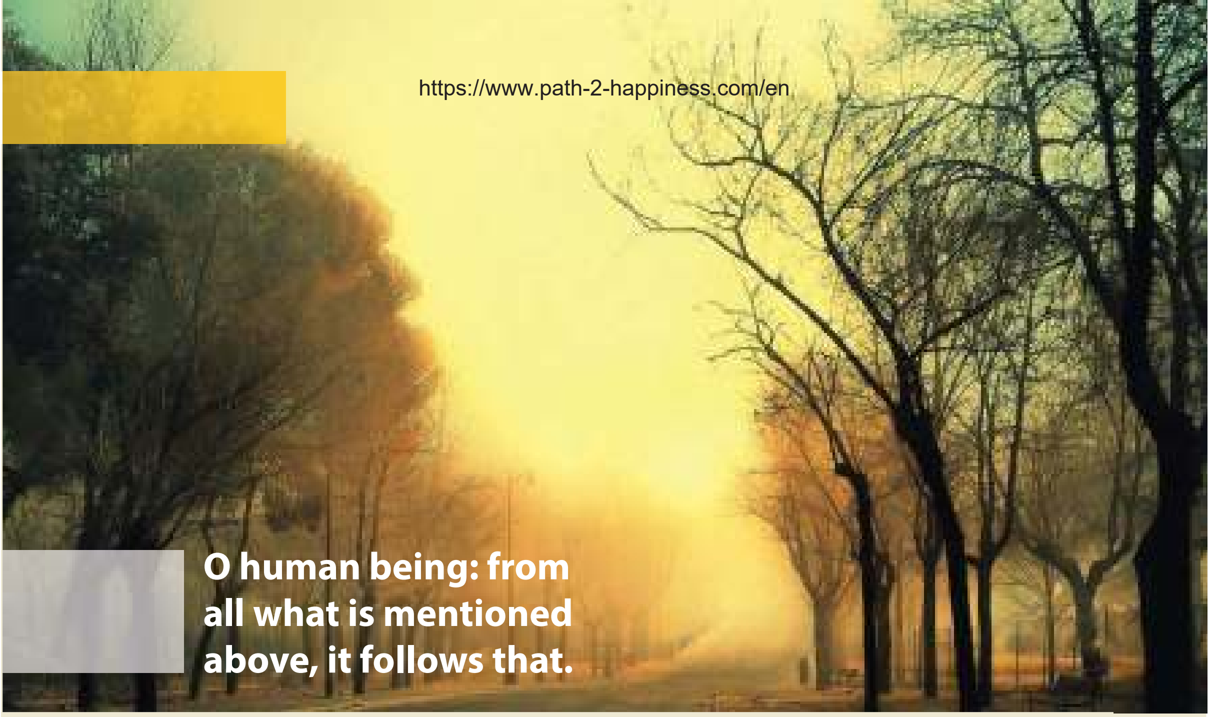


Worship is a Comprehensive Concept

“The Prophet (peace be upon him) said: ‘If the Last Hour comes while one of you has a palm seedling in his hand which he can plant before it (the hour) falls, let him plant it.’” (Narrated by Musnad Ahmad)

“They said, ‘O Messenger of Allah, when one of us fulfills his carnal desire will he have some reward for that?’ He (peace be upon him) said, ‘Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward.’” (Narrated by Muslim)

An honorable hadeeth



O human being: from all what is mentioned above, it follows that.

If all of this universe is subservient to you, if the miracles and signs of this universe are evidences before your eyes and serve as a witness that there is no god but Allah alone, and if you know that your resurrection is a task that is easier for Allah than creating the heavens and the earth; if you know that He created you in the best form, and honored you greatly, and made the entire universe subservient to you, then what on earth has made you careless concerning your Lord, the Most Gracious One?! The Exalted says: 6. O man! What has made you careless concerning your Lord, the Most Generous? 7. Who created you, fashioned you perfectly, and gave you due proportion; 8. In whatever form He willed, He put you together.(Al-Infitâr: 6-8)

You will eventually meet your Lord. Allah Almighty says: 6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did). 7. Then, as for him who will be given his Record in his right hand, 8. He surely will receive an easy reckoning, 9. And will return to his family in joy! 10. But whosoever is given his Record behind his back, 11. He will invoke (his) destruction, 12. And shall enter a blazing Fire, and made to taste its burning. (Al-Inshiqâq:6-12)

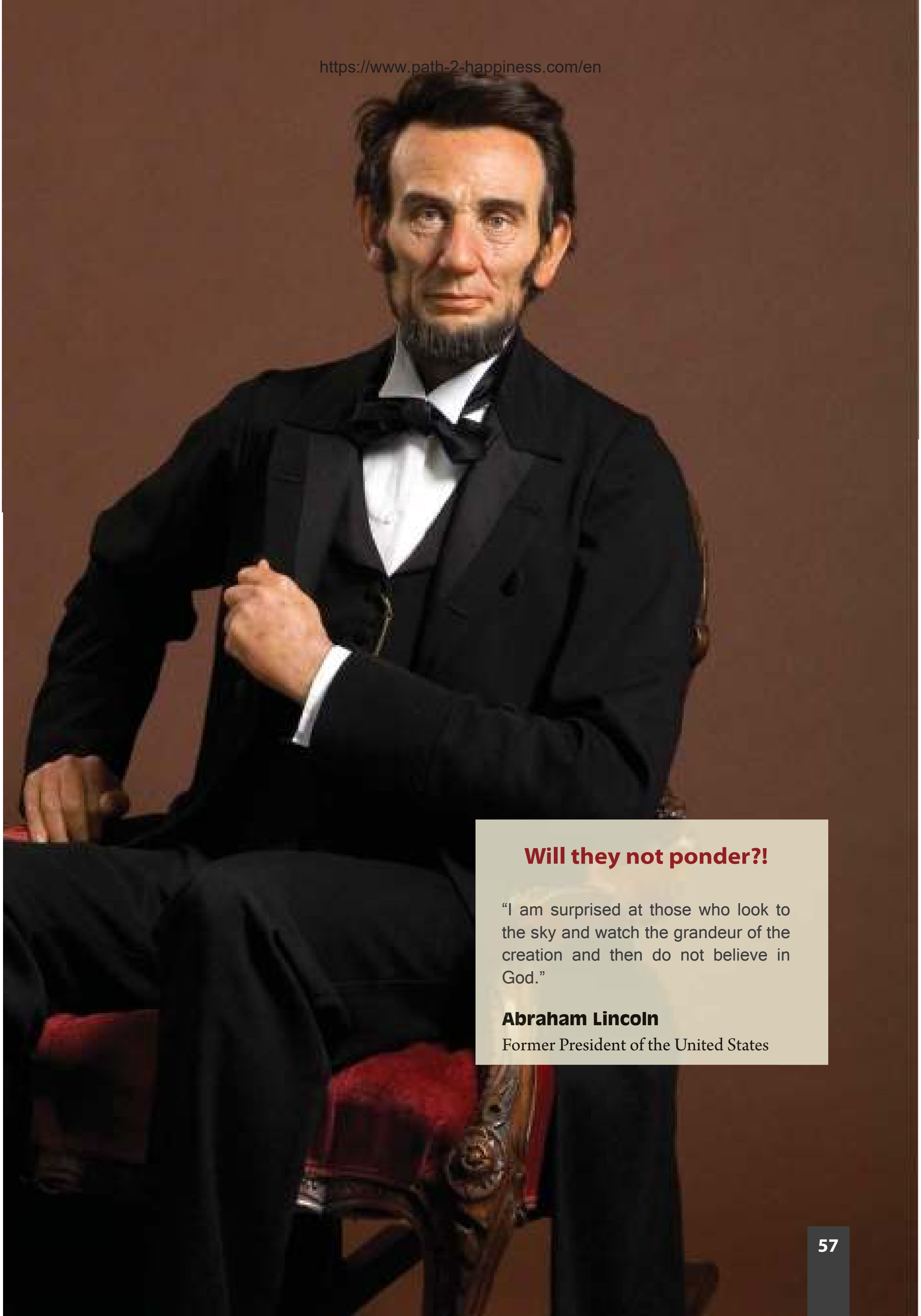
Proceed then on the road to happiness in this world and the Hereafter by living according to the wisdom behind your creation. It is then that you will be satisfied with your life, and feel content and be happy when you meet your Lord after death.

The whole universe also worships its Lord, for all creatures glorify and praise the Lord. The Almighty said: Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. (Al-Jumu’ah:1)

and they also bow to His greatness. The Exalted and Most Praised says: See you not that to Allâh prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâb (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. (Al-Hajj:18)

Even these organisms pray to their Lord in a way that is suitable for them. Allah Almighty says: See you not (O Muhammad, pbuh) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight). Of each one He (Allâh) knows indeed his Salât (prayer) and his glorification, [or everyone knows his Salât (prayer) and his glorification] (An-Nûr:41)

Does it then befit you to stay away from this majestic scene and consequently be disgraced?! Allah, the Magnificent says: See you not that to Allâh prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâb (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily! Allâh does what He wills. (Al-Hajj:18)



Will they not ponder?!

“I am surprised at those who look to the sky and watch the grandeur of the creation and then do not believe in God.”

Abraham Lincoln
Former President of the United States

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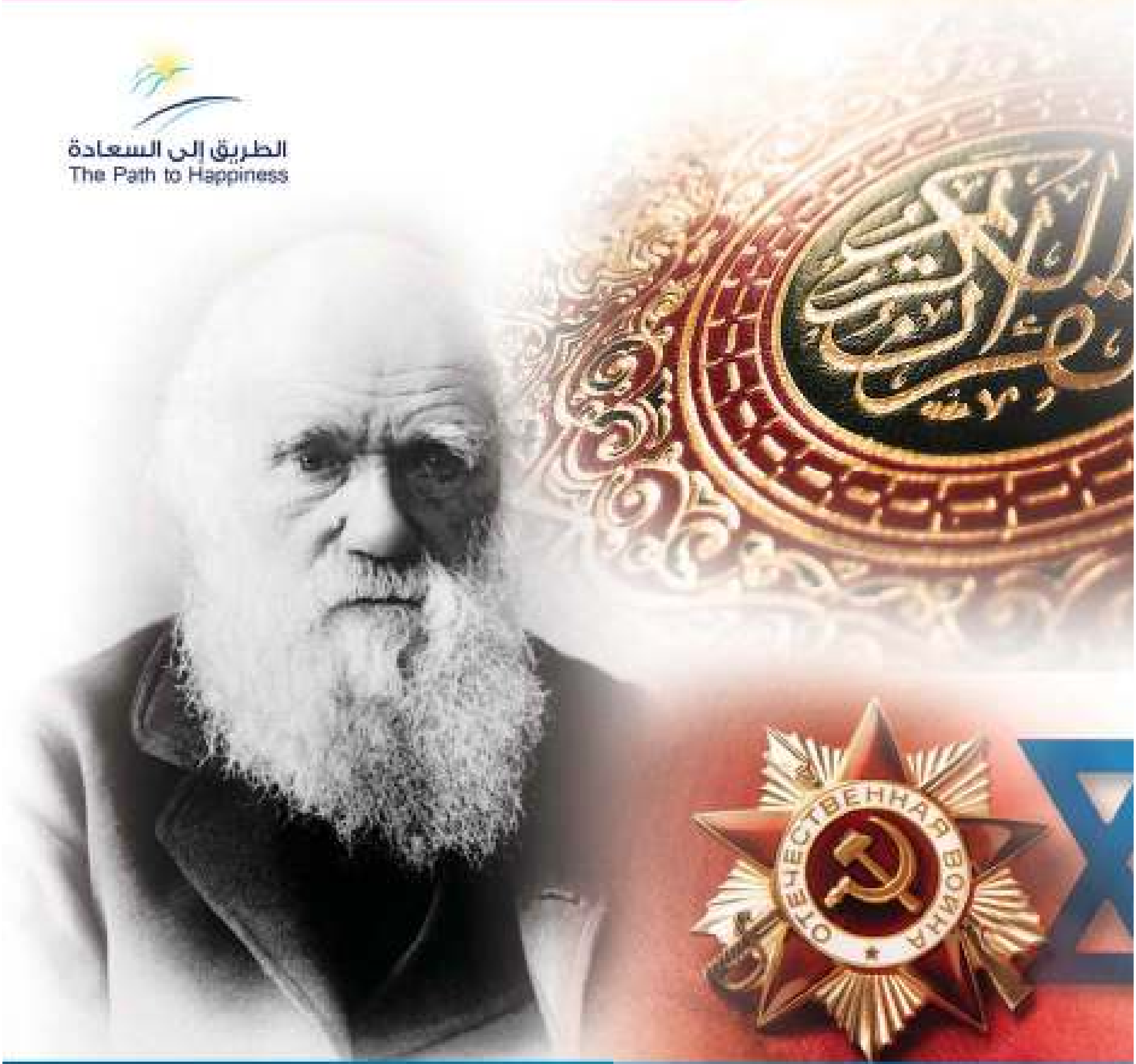
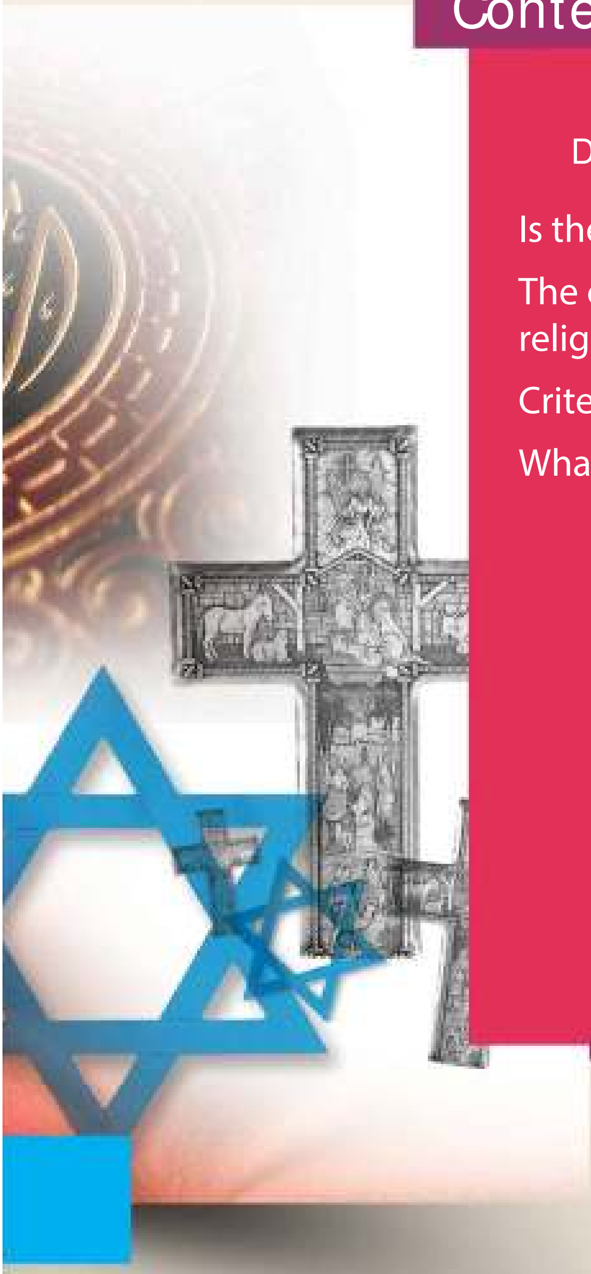
الطريق إلى السعادة
The Path to Happiness


ОТЕЧЕСТВЕННАЯ ВОЙНА

Does man need religion?

Contents



Does man need religion?

Is there a real need for religion?
The communities' need for religion
Criteria of the true religion:
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Does man need religion?

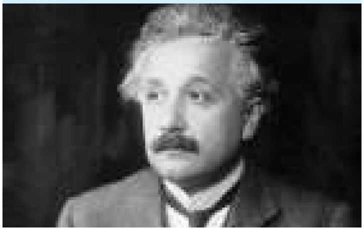
Is there a real need for religion?

Strongest results

"Faith is the strongest and noblest motive for scientific research."

Einstein

Physicist



Man cannot, under any circumstances, live without religion.

Just as man is social by nature and cannot live alone and be isolated from society, he is also innately devout and cannot live properly without religion. Religiousness is a natural instinct in man.

The clearest proof of this is that man flees to Allah Almighty when facing difficulties and hard times. Allah says: And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. (Al-'Ankabût: 65)

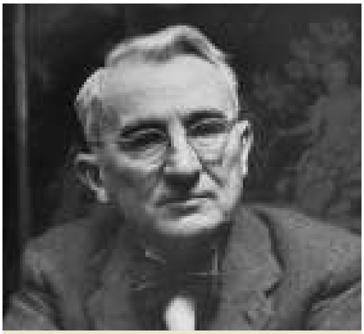
Just like a person who manufactures a machine knows best about how it works and about its maintenance, the Creator likewise knows best about His creation and their needs: Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything). (Al-Mulk:14)

Due to the fact that the Creator is Compassionate All-forgiving and All-Generous, He prescribed for people religion, so that their souls would flourish and their lives would be set right. Allah says: O you who believe!

Answer Allâh (by obeying Him) and (His) Messenger when he (pbuh) calls you to that which will give you life. (Al-Anfâl:24)

This is why even those who go against their natural instinct and deny Allah, know within their souls that they are liars and are ungrateful. Allah says: And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsa (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers, liars.). (An-Naml:14)

This is clearly seen during difficulties and hard times. Allah says: 40. Say (O Muhammad pbuh): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon anyone other than Allâh? (Reply) if you are truthful!" 41. Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)! (Al-An'âm:40-41)



The religious and the sick

"I can remember the days when people talked about the conflict between science and religion, but no more. The newest of all sciences – psychiatry - is teaching what religion teaches. Why? Because psychiatrists realize that prayer and a strong religious faith will banish the worries, anxieties, strains and fears that cause more than half of all our ills, as Dr. A. A. Brill said: 'Anyone who is truly religious does not develop a neurosis.' "

Dale Carnegie
American writer

He also says: And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!" (Az-Zumar:8)

For that reason, all humans have been created with a natural instinct placed inside them by Allah, which is the desire to want to worship a god in whose hands all power lies, Who does whatever He wishes and ordains what He wishes.Allah says: And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is

Able to do all things. (Al-An'âm:17)

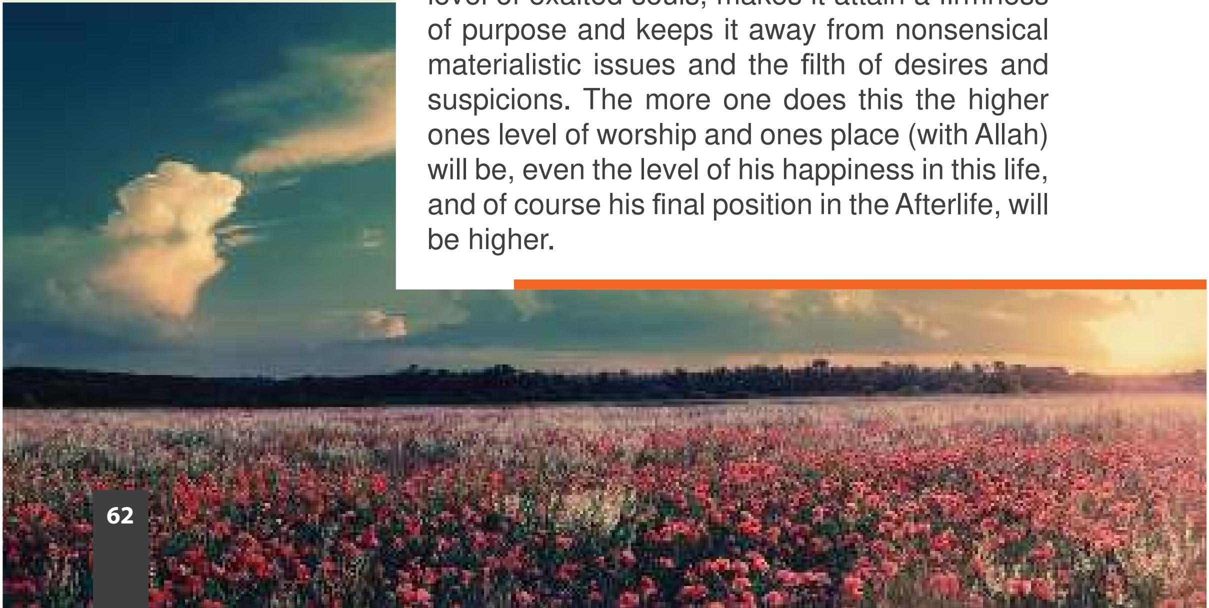
He also says: Whatever of mercy (i.e. of good) Allâh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. (Fâtir:2)

Man has two powers: the power of knowledge, and that of will; and the more effort he exerts to achieve them, the closer he becomes to reaching the goal he desires. Such is the case with happiness. As for the first, i.e. the strength of knowledge; the highness of his degree of servitude to Allah, as well as the degree of his status, his happiness in this world, not to mention the Afterlife, all depend on the extent he knows Allah, His names and attributes, what he should and should not do, and his behavior and the personal code of ethics he adopts. This is also affected by whether he takes the path of those who are close to Allah and the lofty path of those who tread the route that leads to Allah, and if he possesses knowledge of the human soul with its diseases and impurities, and knows how to overcome them, its enemies and all that comes between it and its Lord. One needs to know how to lift the soul high and purify it with godly ethics in a manner that elevates it to the level of exalted souls, makes it attain a firmness of purpose and keeps it away from nonsensical materialistic issues and the filth of desires and suspicions. The more one does this the higher ones level of worship and ones place (with Allah) will be, even the level of his happiness in this life, and of course his final position in the Afterlife, will be higher.

Dale Carnegie
American Writer

Be deep

"The Philosopher, Francis Beacon, was right when he said: 'It is true that a little philosophy inclines man's mind to atheism; but a deep study of philosophy brings man's mind to religion.'"



Moreover, this power of knowledge is the benefactor and the provider of willpower, surrounding him with guidance, as well as making him steadfastness and righteousness. Allah says: O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (pbuh) calls you to that which will give you life. (Al-Anfâl:24)

And here we have the doctrines of atheism imposing severe bankruptcy as far as granting comfort to the body is concerned, let alone satisfying the soul. These doctrines fail to provide true happiness to the human being, no matter how much they inspire one another with adorned speech so as to delude others.

To who then should man resort in case of disasters and calamities?! It only makes sense that he resorts to a strong support. He turns to Allah Almighty; where there is strength and hope, belief, patience, and a beneficial trust. Therefore, we should entrust Him with all our affairs. Allah says: Those who believe (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh, Verily, in the remembrance of Allâh do hearts find rest. (Ar-Ra'd:28)

Even if one is battered by the winds of injustice and tastes its bitterness, he is sure that the universe has a Lord, who lends support to the oppressed, even if it comes after some time, and that the Day of Judgment is drawing near, when each person will be recompensed for all his deeds, good or bad. As for the doers of good deeds they will be rewarded, and the doers of bad ones they will be punished, so his heart is filled with confidence and certainity in Allah. Allah says the following about such people: Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally - Ghulul)? - his abode is Hell, - and worst indeed is that destination! (Âl-'Imrân:162)

Truth is crystal clear

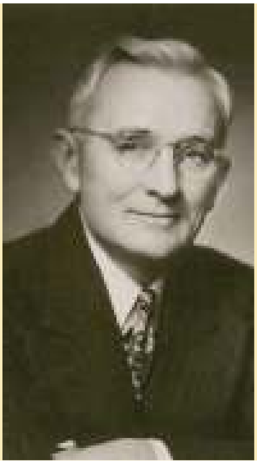
"My Ph.D. thesis dealt with education and nation-building, and I discovered that the basic pillars of Islam provide a great foundation and a valuable base for rebuilding the nation socially, economically and spiritually."

Dr. Douglas R. Archer,

Mayor of Regina

In contrast to what is mentioned above, whoever has lost the knowledge of Allah and faith in Him, has lost all power. He loses all comfort, reassurance and happiness, and lives amidst the folds of worry and sorrow, since there is no certainty or internal stability in his soul. The entire life of this kind of person is built around pleasures and desires, materialism and wealth. He does not know the goal of his existence, nor does he know the aim of his life. Rather, he rambles through his daily life aimlessly, looking for happiness, as a follower of desires, until he relapses and falls back to the level of the beasts and even worse. Allah Almighty says the following about this kind of person: Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worst than cattle). (Al-Furqân:44)

If hit by a calamity, he falls an easy prey to spiritual destruction and internal anxiety: “But whosoever turns away from My Reminder (i.e. neither believes in this Qur’ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” (Tâ-¬Hâ:124)



Religiosity cures ills

“Psychiatrists realize that prayer and a strong religious faith will banish worries and anxieties, and cure people from these ills.”

Dale Carnegie

American Writer

Self-cure

“Faith is the greatest cure for anxiety.”

William James

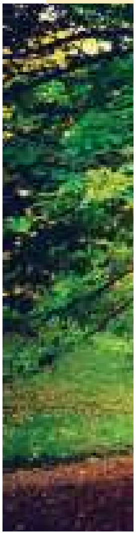
American Psychiatrist

Worlds apart

“Materialism always stresses what is common to animals and humans, while religion stresses what makes them different.”

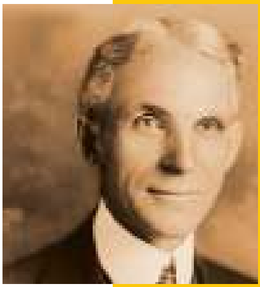
Alija ‘Ali Izetbegović

Former President of the Republic of Bosnia Herzegovina



What a distinction there is between those who know their Lord, realize His Greatness, know what is due to Him, care to please Him, follow what is prescribed by Him, refrain from His prohibitions, and know that he is in urgent and everlasting need of his Lord in all affairs, however small or big, little or great, at all times and periods, and those who don't. The most Exalted says: O mankind! It is you who stand in need of Allâh, but Allâh is Rich (Free of all wants and needs), Worthy of all praise. (Fâtir:15)

Psychiatrists – cum - evangelists

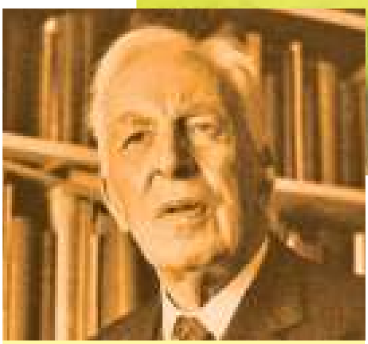


"Today, even psychiatrists are becoming modern evangelists. They are not urging us to lead religious lives to avoid the Hell-fire in the next world, but they are urging us to lead religious lives to avoid the hell-fires of this world- the hell-fires of stomach ulcers, angina pectoris, nervous breakdowns and insanity."

Henry Ford

Founder of the Henry
Ford Foundation

The other is thrown by suspicions and fantasies into the deep darkness of misery and the gloominess of unhappiness, where he wanders blindly here and there, his heart filled with skepticism and confusion. Whenever he tries to grope for happiness, he finds one mirage after another, even if he achieves all the pleasures of this world coupled with all of its desires, and holds the highest and loftiest of positions. For whoever loses Allah, What does he find?! And whoever finds Allah, what does he lose?!



Religion is life

“Religion is one of the indispensable human faculties. It suffices to say that lacking religion pushes a human being to a state of spiritual despondency. It drives him to seek spiritual consolation from those who possess nothing of that sort.”

Arnold Toynbee
British Historian

The age of anxiety

“We live in an age of anxiety, and there is no doubt that scientific and technological achievements have increased man’s well-being and prosperity, but in turn it has not increased his happiness and contentment. Rather, it has increased his anxiety, despair and psychological trauma that have deprived him of beautiful meanings in this life.”

Dr. Rene Dubos
Nobel Prize-winning
Scientist

The communities' need for religion

If an individual is in dire need of religion, then certainly the need of the society for religion is even greater and stronger. Religion is the protective shield of the community, because human life cannot exist except through the cooperation among its members for its betterment: Help you one another in Al¬Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. (Al-Mâ'idah:2)

This cooperation cannot exist except through a system that regulates their relationships, defines their duties, and ensures their rights.

This system could only come from the most Kind, the All-Aware, the All-Knowing of what humans need: Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything). (Al-Mulk:14)

The more humanity deviates from religion and Allah's laws and systems, the more it disappears and sinks into the darkness of doubt, misguidance, the feeling of being lost, confusion, misery and unhappiness.

The verbal argument

"It is possible that everything we love could disappear and that rational thinking, science and industry could cease to exist, but it is impossible that religion could be eliminated. Rather, it will remain as proof that the materialistic thought, which wants to restrict man to the narrow path of the base life of this world, is false."

Ernest Renan

French Historian

Philip Hitti

Lebanese historian

The True Law

"Islamic law does not differentiate between what is religious and what is worldly. It stipulates man's relationship to God, and his duties towards God, and organizes them, just as it does with man's relationships with his brother. All God's commands and prohibitions in relation to religious, civil and others matters are mentioned in the Qur'an. In the Qur'an there are six thousand verses or more, from which approximately a thousand verses are related to legislation."

A religion with no place for caprice

"On the contrary, one of the reasons for the warm welcome which Muhammad received in Medina would seem to be that the adoption of Islam appeared to the more thoughtful of its citizens as a remedy for the disorders from which their society was suffering, due to its orderly discipline of life and its bringing the unruly passions of men under the discipline of laws enunciated by an authority superior to individual caprice."

Thomas Arnold
British Orientalist

Where are your minds?!

"I want my lawyer, my tailor, my servants, even my wife to believe in God, because it means that I shall be cheated, robbed and cuckolded less often."

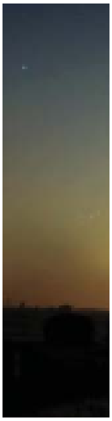
Voltaire
French Philosopher

There is no force on the face of this earth that is equivalent or even close to that of religion pertaining to ensuring respect for order, social cohesion and stability of its system, and the existence of all the reasons of comfort and reassurance it possess. The secret of this lies in the fact that man is distinguished from other organisms and that his voluntary moves and actions are controlled by something that cannot be heard or seen. To be more precise, this thing is faith and it refines the soul, purifies the senses and makes man as mindful of his inward thoughts and intentions as he is over his outward and public actions: And if you (O Muhammad, pbuh) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden. (Tâ-¬Hâ:7)

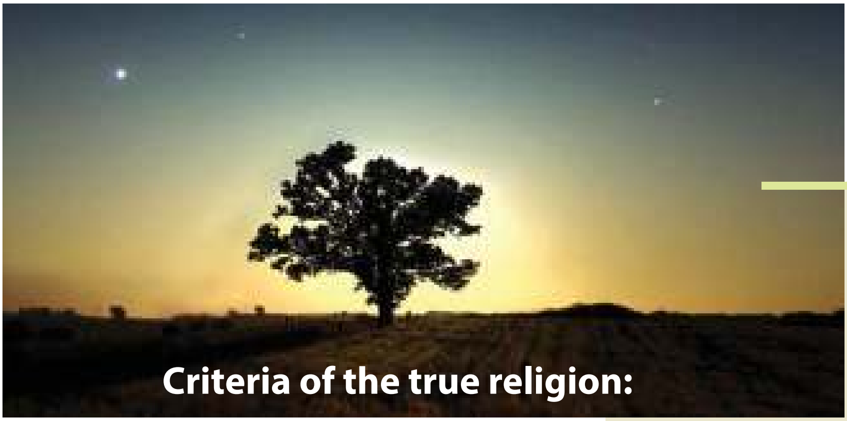
Man is driven by either a true or false doctrine. If his doctrine is true, then everything related to him will be true, and if his doctrine is false, then everything will be false.

For that reason, religion is the best guarantee that interaction among people will be founded on rules of justice and equity. This is also a social necessity, and it is not surprising that we find that religion is to nations as the heart is to the body.

Thus, since religion is of that status, and the situation in the present time is that there is a diversity of religions and sects in this world, where each



people are satisfied with their own religion and adhere to it, one must ask oneself, which is the true religion that achieves the human soul's aspirations?! What are the criteria of the true religion?!



Criteria of the true religion:

In almost all cases, each believer is certain that his doctrine is the best and that it is the only true one. Each believer varies from the other in justifying that. Those who believe in humanly corrupted distorted doctrines justify it by saying that they found their fathers believing in it, and that they are just following in their footsteps. Allah says: 23. And similarly, We sent not a warner before you (O Muhammad, pbuh) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." 24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, We disbelieve in that with which you have been sent." (Az-Zukhruf:23-24)

He also says: 170. When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they guided? 171. And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. (Al-Baqarah:170-171)

Such people found their attitude on this ugly imitation, without resorting to reason, thought or contemplation. Often they resort to false, unsubstantiated and contradictory stories that lack any proof of authenticity. It is not justifiable, of course, to reason or argue in such a manner in relation to religions, sects and creeds.

Since truth is one and has no multiple, it therefore follows that it is impossible that all those beliefs are on the right path, and that all of them are true at the same time, otherwise there would be contradicting truths, which is what sound minds refuse to believe: Had it been from other than Allâh, they would surely have found therein much contradiction. (An-Nisâ':82)

Subsequently, what is the true religion and what are the criteria by which we can judge to establish which one of these beliefs are true and which ones are corrupt?!

These criteria are:

First: the religion should have a divine source, that is, it should come from Allah Almighty and be revealed through an angel to an apostle to convey it to Allah's slaves. True religion is the religion of Allah, the Creator of the universe (Glorified be He), and Allah is the One Who holds the creatures responsible and accountable on the Day of Resurrection for the religion that was revealed unto them. Allah says: 163. Verily, We have inspired you (O Muhammad, pbuh) as We inspired Nûh (Noah) and the Prophets after him; We (also) inspired Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob), and Al¬Asbât [the twelve sons of Ya'qûb (Jacob)], 'Iesa (Jesus), Ayub (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon), and to Dawûd (David) We gave the Zabûr (Psalms). 164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, - and to Mûsa (Moses) Allâh spoke directly. 165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the Messengers. And Allâh is Ever All¬-Powerful, All-¬Wise. (An-Nisâ':163-165)

Monotheism

"The fundamental truth in Islam is monotheism; God is One and Muhammad is the Messenger of God, polytheism is set aside. There is no father nor is there a son, nor a separation between what is sacred and what is worldly, and what is eastern and what is western. There is one world and one religion."

Michael Hems

English Writer

Accordingly, any religion that is designed by someone and he attributes it to himself and not to Allah, is a fake religion. Moreover, any religion that is designed by humans to which they add and which they amend is also void, because the person who designs and changes does not know better, where the good of the people is concerned, than Allah, the Creator of the world. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything). (Al-Mulk:14)

If this was not the case, then the designer or the legislator of such a religion would be a lord and god who knows what is good for his creation, and Almighty Allah is far exalted over that (i.e. having partners in Lorship): Do they seek other than the religion of Allâh (the true Islâmic Monotheism worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (Âl-'Imrân:83)

He also says: But no, by your Lord, they can have no Faith, until they make you (O Muhammad pbuh) judge in all disputes between them. (An-Nisâ':65)

Second: religion must call for singling out Almighty Allah in worship, and must prohibit polytheism. Since calling for monotheism is the foundation of the call of all the prophets and messengers. Polytheism and idolatry, on the other hand, violates the ABCs of natural instincts and of guided minds. Allah says: (And We did not send any Messenger before you (O Muhammad pbuh) but We inspired him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).") (Al-Anbiyâ':25)

Each prophet said to his people: "Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha ill-Allâh: none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!" (Al-A'râf:59)

Therefore, any religion that approves polytheism, or ascribes other partners to Allah, whether that other god is a prophet, a king, a saint, a human or a stone, must be a false religion, as worship must be directed to Allah alone, with no partners. Paganism and polytheism are outright deviations. Every religion which becomes blemished by polytheism, even if it was originally revealed by Allah, becomes false. Almighty Allah gives us an example. He says: 73. O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought. 74. They have not estimated Allâh His Rightful Estimate; Verily, Allâh is All-Strong, All-Mighty. (Al-Hajj:73-74)

Third: to be consistent with the natural instinct. Allah says: So set you (O Muhammad pbuh) your face towards the religion of pure Islâmic Monotheism Hanifa (worship none but Allâh Alone) Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism), with which He has created mankind. No change let there be in Khalq¬illâh (i.e. the Religion of Allâh Islâmic Monotheism), that is the straight religion, but most of men know not. (Ar¬-Rûm:30)

Here, the natural instinct is everything Almighty Allah has created in people, which becomes part and parcel of their composition. For it cannot be that religion does not fit the natural human disposition,

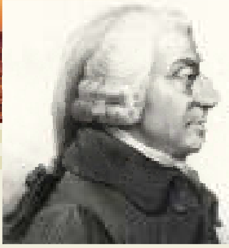
Allah's Fitrah (Natural Disposition)

"Children are born being believers in God, and do not simply acquire religious beliefs through indoctrination, because they suppose that everything in the world was created with a purpose. Even if we leave children by themselves on a desert island to raise themselves alone, they would come to believe in God."

Justin Barrett

Researcher in Humanities,
Oxford University

as otherwise the creator would have been different from the legislator of religion, which is impossible and considered as polytheism.



The disease of superstition

“Science is the great antidote to the poison of superstition.”

Adam Smith

Scottish Philosopher

Fourth: true religion must be consistent with the sound mind; since true religion is Allah’s law, and the right mind is Allah’s creation, and it is impossible that Allah’s law contradicts His creation. He says: Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. (Al-Hajj:46)

He also says: 3. Verily, in the heavens and the earth are signs for the believers. 4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty. 5. And in the alternation of night and day, and the provision (rain) that Allâh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west etc., sometimes bringing glad tidings of rain etc., and sometimes bringing the torment), are signs for a people who understand. 6. These are the Ayât (proofs, evidences, verses, lessons, revelations, etc.) of Allâh, which We recite to you (O Muhammad pbuh) with truth. Then in which speech after Allâh and His Ayât will they believe? (Al-Jâthiya: 3-6)

It is not suitable for a true religion to be satiated with myths and superstition or contradictions in a way that makes a part of it at odds with the other parts. This is contrary to the sound mind. A true religion never commands its followers to do something and then contradicts it with another command. It does not make something impermissible or permissible to a group of people and make it the opposite for another group. Neither does it separate matters which are similar, nor combine contradictions, Allah Almighty says: Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein much contradictions. (An-Nisâ':82)

Rather, a true religion must be built on clear evidence. Allah Almighty says: Say (O Muhammad Peace be upon him), "Produce your proof if you are truthful." (Al-Baqarah: 111)

Fifth: a true religion calls for the best of morals and deeds. Allah the most High says: 151. Say (O Muhammad pbuh): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand. 152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allâh, This He commands you, that you may remember. 153. "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is

Present your evidence

"A wise man builds his belief on evidence"

David Hume
Scottish Philosopher

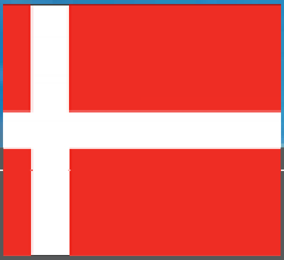
Man and ethics

"A man without ethics is a wild beast let loose upon this world."

Albert Camus
French Philosopher

my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (Al-An'âm:151-153)

He also says: Verily, Allâh enjoins Al-Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet pbuh in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahshâ' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed. (An-Nahl:90)

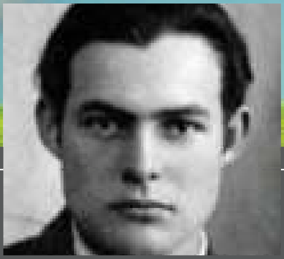


Be realistic

“A realistic outlook on life, sincere advice, the call for kindness and compassion, ancient benevolent humanism; these and other factors were for me the greatest evidence of the truth of Islam.”

Jul

Danish Orientalist



Ethics means feeling good

“So far, about morals, I know only that what is moral is what you feel good about afterwards, and what is immoral is what you feel bad about afterwards.”

Ernest Hemingway

American Writer

A religion is never a true one if it promotes lying, murder, injustice, theft, rape, disobedience or the like.

Sixth: a true religion regulates the relationship between man and his Creator, and the relationships among the creation. Allah says: ”You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not. (Yûsuf:40)

That religion must regulate man’s duties towards his Creator, and also regulate relationships existing among the people.Allah says: Worship Allâh and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masâkin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. (An-Nisâ’:36)

Seventh: it respects man and honors him. It does not differentiate between its followers according to race, color or tribe. The deemed criterion for differentiation is what man has gained and what deeds he has performed with regards to knowledge and having fear of Allah. The Almighty says: And indeed We have honoured the Children of Adam, and We have carried them on land and sea. (Al-Isrâ’:70)

He also says: O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwa [i.e. one of the Muttaqûn (pious). Verily, Allâh is All-Knowing, All-Aware. (Al-Hujurât:13)

Eighth: such a religion guides to the straight path, which has no crookedness or deviation.It must have a healing effect on people, and be a light and guide to them. Allah says about the Jinn that when they heard the Qur'an they said the following to each other: They said: "O our people! Verily! We have heard a Book (this Qur'ân) sent down after Mûsa (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islâm). (Al-Ahqâf: 30)

Allah says: And We send down from the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss. (Al-Isrâ':82)

It is a light and a guide that leads people from the darkness of ignorance and misguidance to the path of obedience and happiness, here and in the Hereafter. Allah says: O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad pbuh) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has

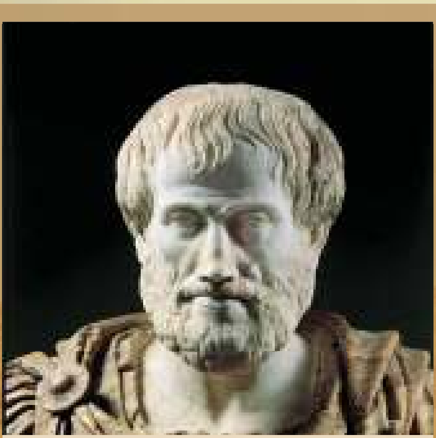
The best inheritance

"One of the most important bequests which Islam has transmitted to the civilized world is its religious law; the Shari'ah. It is a phenomenon so different from all other forms of law. It includes all the divine commands that regulate the life of each Muslim, for every aspect of is life. It includes provisions related to acts of worship and religious rites, as well as political and legal rules."

Joseph Schacht
German Orientalist

come to you from Allâh a light (Prophet Muhammad pbuh) and a plain Book (this Qur'ân). (Al-Mâ'idah:15)

The Almighty also says: 256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower. 257. Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (Al-Baqarah:256-257)



Inequality

"The worst form of inequality is to try to make unequal things which are equal."

Aristotle
Greek Philosopher

Ask God for help

"Maybe it is possible to save thousands of people who are screaming in anguish in mental hospitals. It is better if they ask for help from God's Divine Care, rather than fight the battles of life alone without any support or protector".

Dale Carnegie
American Writer

What religion do we need?!

What then is the religion to which all the previous criteria of the true religion apply?

Religions can be divided according to their source into two sections:

Earthly, human religions which are not divine, but are determined and developed by human beings and are not revealed by Allah; such as Buddhism, Hinduism, Parsee and Paganism.These could not be further from the true religion. Rather their religion comes according to their own whims:

Have you seen him who takes his own lust (vain desires) as his ilâh (god), and Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember? (Al-Jâthiya:23)

It is not a divine religion. It is the religion of human whims. It is for that reason that you find these religions filled with superstition, hypocrisy, class distinction and contradictions. The Almighty says : Had it been from other than Allâh, they would surely have found therein much contradictions. (An-Nisâ':82)

The second kind are the divine religions from Allah; such as Judaism, Christianity and Islam. The Creator ordained these religions

But God is One

"Researchers have grown tired while counting the number of gods in earthly religions. Ancient Egyptian gods are more than 800 and Hindu gods are more than 10,000. Such polytheism is also found to be believed by Greeks, Buddhists and other earthly religions."

and approved them. Allah says: He (Allâh) has ordained for you the same religion (Islâm) which He ordained for Nûh (Noah), and that which We have inspired in you (O Muhammad pbuh), and that which We ordained for Ibrahîm (Abraham), Mûsa (Mosesý) and 'Iesa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikûn, is that to which you (O Muhammad pbuh) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience. (Ash-Shûra:13)

There is no doubt that earthly religions contain a wide range of ideas and human thought, which are tailored to suit the caprices of their legislators. People discover shortly afterwards, however, that such religions are not proper. They, therefore, try to develop them and continue in confusion and deviation. These religions have several characteristics, which include:

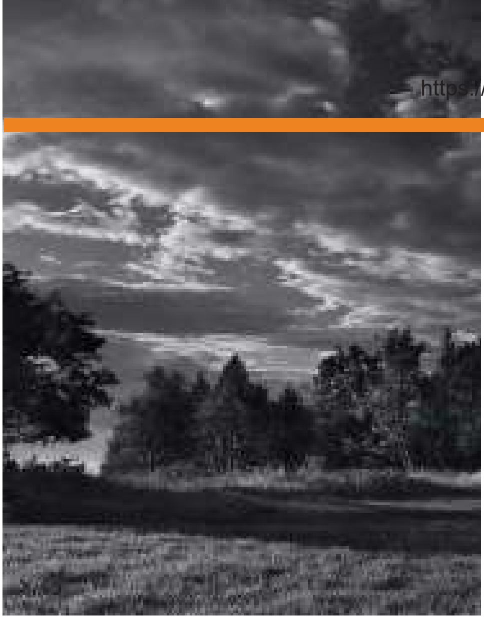
The True law

"I have understood and realized that what humanity needs is a divine law that warrants the right and invalidates falsehood."

Tolstoy

Russian writer

Polytheism: everyday they invent a new god for themselves, for their gods are of their own making! They do not realize or think about the impossibility of the presence of other gods with Allah, for if there were more than one god, there would only be conflict and chaos. Almighty Allah says: 91. No son (or offspring or children) did Allâh beget, nor is there any ilâh (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him! 92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him! (Al-Mu'minûn:91-92)



Class distinction: the non-monotheistic religions are based on class distinction and enslavement, since the legislators of these religions give advantages to themselves, their community and to those whom they wish, which are not given to others.They do that only to achieve their goals and to enslave others. Allah says: O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwa [i.e. one of the Muttaqûn (pious - see V.2:2). Verily, Allâh is All-Knowing, All-Aware. (Al-Hujurât:13)

The Almighty forbids looking down upon others or mocking them: Let not a group scoff at another group, it may be that the latter are better than the former. (Al-Hujurât:11)

Therefore, there is no distinction before Allah between a white person and a black one, nor between one race and another, nor one nationality and the other.Many of these earthly religions, on the other hand, are based on detestable class distinctions.

Contrary to natural instinct: earthly religions contradict the natural human instinct. They burden man with what he cannot tolerate, and are based on opposing and contradicting human nature and the sound mind. Followers of such religions have drifted far away from the straight path and have made complete alterations. Allah says: So set you (O Muhammad SAW) your face towards the religion of pure Islâmic Monotheism

Unfair class distinction

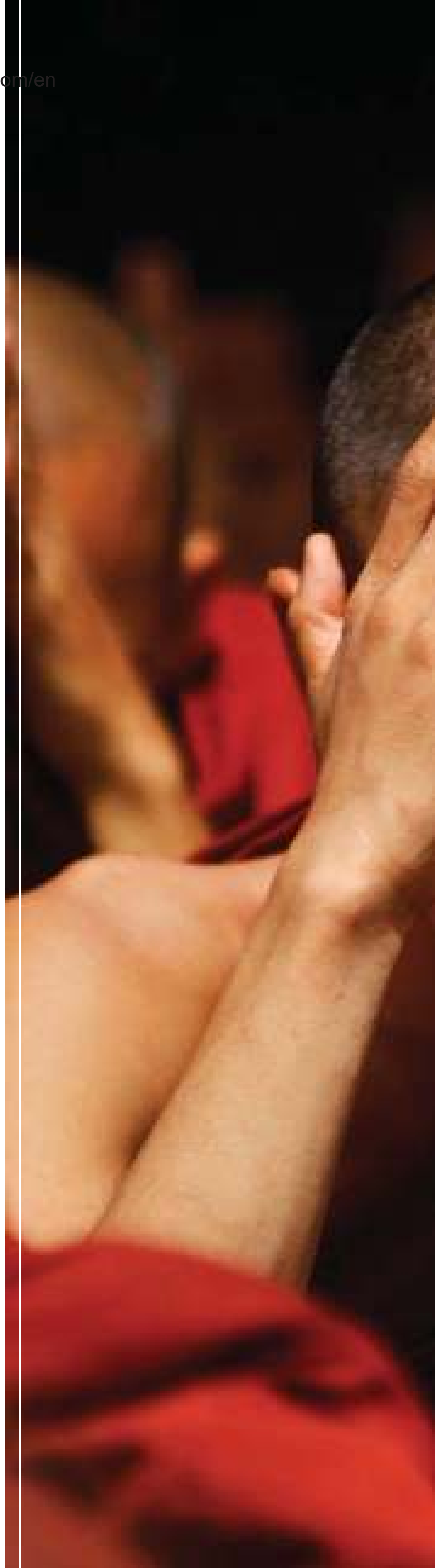
“The caste system in Hinduism is distributed as follows: the white class to which belong the clergy and scholars [Brahmins (priests)], the red class which includes princes and knights [Kshatriyas (warriors)], the yellow class which includes farmers and traders [Vaishyas (common people, including merchants)], and the black class which includes people of handicrafts and industry [Shudras (servant classes)]. As for the fifth class or what is known as the untouchables, it includes people of low character. Upper classes enslave lower ones and the lower serve the upper.”

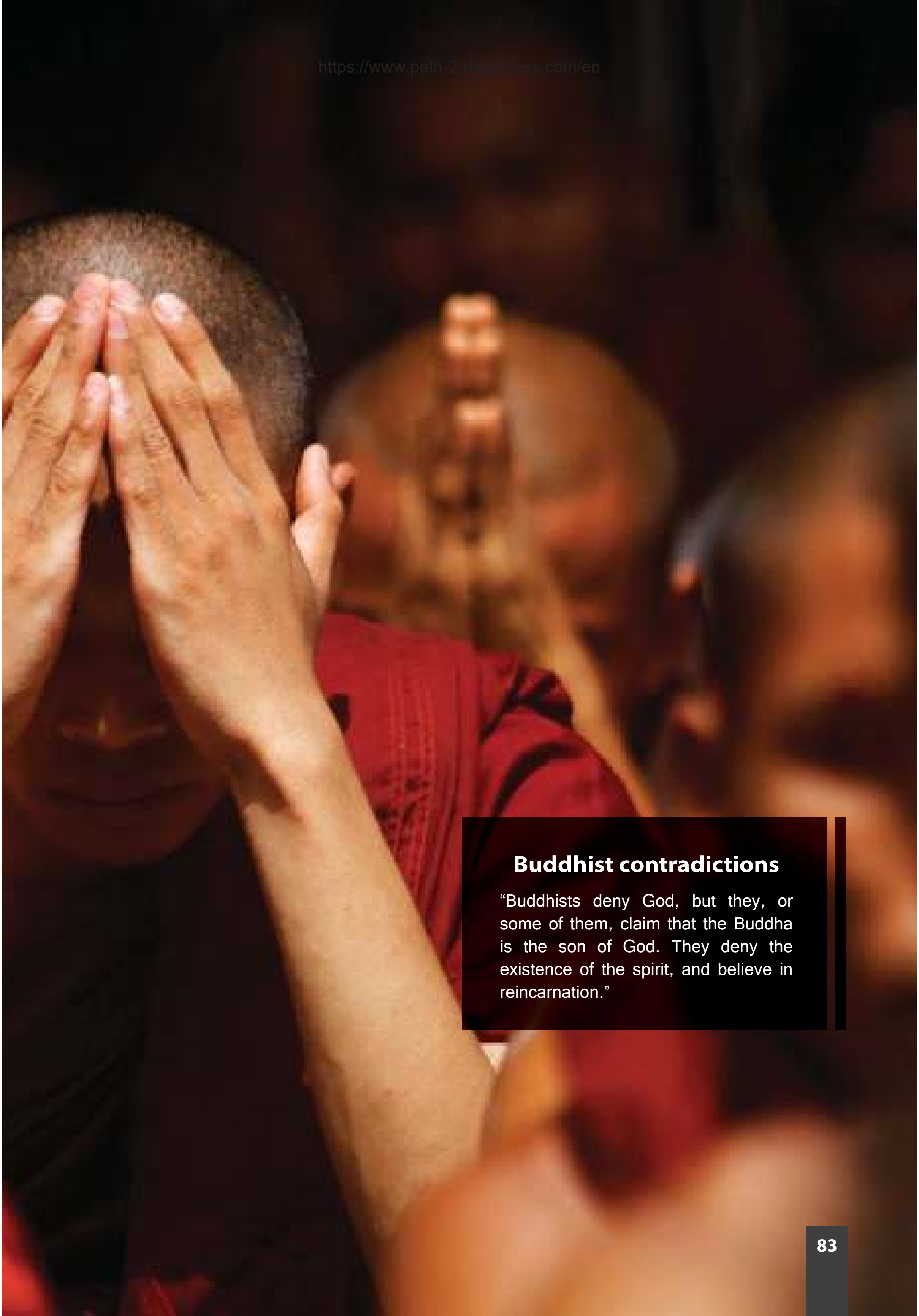
Hanifa (worship none but Allâh Alone) Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism), with which He has created mankind. No change let there be in Khalq¬illâh (i.e. the Religion of Allâh Islâmic Monotheism), that is the straight religion, but most of men know not (Ar¬-Rûm:30)

Superstition: it is the belief or the thought based on mere fantasies, without the existence of any mental, logical or scientific reason. Earthly religions contain myths which have neither evidence nor arguments to support them.What is built on a myth is certainly nothing but a falsehood. Allah, the Truthful, says:Say, "Bring forth your proofs, if you are truthful." (An-Naml:64)

Discrepancies: those religions are full of contradictions. Each group is built upon the ruined remains of another which contradicts it, and then it develops such remains on this (conflicting basis). Allah, the Truthful says: Had it been from other than Allâh, they would surely have found therein much contradictions. (An-Nisâ':82)

As for divine religions, they are a blessing from Allah to mankind. He revealed these religions to guide man, illuminate his way, establish proof against him on the Day of Resurrection, and keep him away from superstition and polytheism, as well as from contradicting common sense. It is for this reason that Allah sent messengers to convey the Word of Allah and His message: Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the Messengers. And Allâh is Ever All¬Powerful, All¬-Wise.(An-Nisâ':165)





Buddhist contradictions

"Buddhists deny God, but they, or some of them, claim that the Buddha is the son of God. They deny the existence of the spirit, and believe in reincarnation."

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الطريق إلى السعادة
The Path to Happiness

لا إله إلا الله محمد رسول الله

Messengers and Prophets

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Messengers and Prophets

Do people need messengers?

Allah Almighty created His creation with a sound natural disposition. He gave them brains and granted them logic and reason to distinguish right from wrong. Since human brains undergo deficiencies, restrictions, whims and personal interests, even differences and contradictions, what some see as being valid may be deemed by others as being corrupt. A person might even change his mind due to the change of time and place. If brains are incapable of perceiving the events which are unseen by them, knowledge that is unknown to them and what people conceal inside themselves, then they are certainly all the more so incapable of perceiving the Creator, His purpose, orders and prohibitions, not to mention that ordinary humans cannot be spoken to directly by Allah. Allah says: It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise. (Ash-Shûra:51)

It is for that reason that Allah Almighty chose the finest of His creation to be His messengers and prophets, to serve as the best ambassadors between Allah and His servants. Allah says: Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer. (al-Hajj:75)

They guide people to their Creator, and take them from darkness into light in order that mankind should have no plea against Allah after He sent the messengers. Allah says: Messengers as bearers of good news

as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise. (An-Nisâ':165)

Consequently, the sending of human messengers, in order to teach them what benefits and purifies them, is one of Allah's greatest favors to His slaves. Allah says: Indeed, Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) from among themselves, reciting to them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error. (Âl-'Imrân:164)

It is a grand favor from Allah that He sends them a messenger, and that this messenger is from among them. (from among themselves) This favor is manifested through the sending of messengers who convey the glorious words of Allah to mankind, telling them about Allah's Glorious Self, His attributes and informing them of the essence of Divinity and its characteristics. Messengers also inform man, the small, insignificant slave, about his own affairs, the affairs of man as a whole, how he should conduct his life, and all his movements and pauses. He speaks to him, urging him to do what brings him back to life, guiding him to what reforms his heart and his condition, and inviting him to Paradise, which is as wide as the heavens and the earth. What abundant generosity is shown to mankind through this favor, this kindness, and this gift!! Moreover, Allah, by means of His messengers, raises and purifies

Be simple

"In the time of his greatest power, he (i.e. prophet Muhammad pbuh) maintained the same simplicity of manner and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect was shown to him."

Washington Irving
An American Diplomat and Author

mankind. He cleanses their hearts, their perceptions and feelings. He cleanses their homes, honor and prayers, and also their lives, community and systems. Allah purifies mankind from the filth of polytheism, idolatry, superstition and myth. He also cleanses them against the ceremonies, rituals, customs and traditions that are present in their lives which take the human life and the idea of humanity to dreadfully low levels. Furthermore Allah, through His messengers, cleanses mankind from the impurities of the life of ignorance, impurities that pollute their emotions, rituals, traditions, values and concepts, for ignorance is ignorance, and no matter what its location, time or place may be, every type of ignorance has its impurities and uncleanliness. Wherever the hearts of the people are lacking a divine doctrine and the law derived from that doctrine that controls their lives and perceptions, ignorance will prevail in one of its many forms. It is, therefore, necessary to save humanity from this ignorance, whether ancient or modern, as ignorance is ignorance, no matter if it is ancient or modern. Modern ignorance has all the characteristics of the ignorance before Islam concerning ethical and social matters, and also how goals and objectives of human life are visualized, even with the presence of materialistic science breakthroughs, industrial production, and cultural prosperity.And verily, they had been before in manifest error; (al-Jumu'ah:2)

There is misguidance in how matters are perceived, in belief, and in the concepts of life. There is misguidance in the purposes that are set, and the directions that are taken, as well as in the habits, behavior, systems, conditions, society and ethics that are adopted…

Human beasts unless inhibited by religion

"In a statistical study at a US university, published in a book (America to pray or not to pray) by David Barton, was the following information:

- 80% of American women are raped at least once in their lives!!
- The number of women who are raped every day might exceed 1900 girls, and as a result, about 30% of American girls are subjected to pregnancy, abortion and giving birth by the age of fourteen.
- 61% of the cases of rape were against girls under the age of eighteen.
- 29% of the cases of rape were against children under the age of eleven."

David Barton

American Author

Facts about prophecy and the message

Of the wisdoms of Allah the Almighty, is that every messenger sent by Him is of the same kind as those who will receive that message, Allah says: And We sent not (as Our Messengers) before you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) any but men, whom We sent Revelation, (to preach and invite mankind to believe in the Oneness of Allâh). (an-Nahl:43)

Moreover, another wisdom is that the messenger speaks the same language as the people he is sent to, so that they understand his words and their meanings. The Almighty says: And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise. (Ibrahîm:4)

Allah’s prophets and messengers are characterized by a perfect mind, sound natural disposition, honesty and by being free of any bodily deformations that are repugnant to the sight or repel sound senses. Allah has purified their souls and morals. They are, therefore, the most perfect of mankind ethically, own the purest of souls and are the most generous in their benevolence. Allah gathered and placed perfect morals, the highest of manners, insight, knowledge, forgiveness, generosity, courage and justice in all of them. Consequently, they excelled in these morals among their people. Messengers are the finest of Allah’s creation, chosen and picked by Him to transmit the message and convey the trust. Allah says: Allâh knows best with whom to place His Message. (Al-An’âm:124) He also says: Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of ‘Imrân above the ‘آlamîn (mankind and jinn) (of their times). (Âl-’Imrân:33)

Allah Almighty says the following about Jesus, (pbuh): 45. (Remember) when the angels said: “O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word [“Be!” –and he was! i.e. ‘Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah ‘Iesa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh.” 46.”He will speak to the people in the cradle and in manhood, and he will be one of the righteous.” (Âl-’Imrân:45-46)

Prophet Muhammad (pbuh) was known among his people as As-Sadiqul Ameen (the honest and trustworthy one) even before the message was revealed to him, and thus His Lord described him as: And verily, you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) are on an exalted (standard of) character. (al-Qalam :4)

Those messengers and prophets, despite being described as having sublime characteristics given by Allah, were still humans affected by what affects other human beings. They grew hungry and sick and they slept, ate, married and died. Allah says: And indeed We sent Messengers before you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]), and made for them wives and offspring. (ar-Ra’d:38)

He also says: Verily, you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) will die, and verily, they (too) will die) (az-Zumar:30)

He said to His prophet and messenger Muhammad (pbuh): But you did hide in yourself (i.e. what Allâh has already made known to you) (Al¬Ahzâb:37)

That is perhaps why they were persecuted, killed or driven out of their homes. Allah says: And (remember) when the disbelievers plotted against you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was planning; and Allâh is the Best of those who plan. (Al-Anfâl:30)

Yet the outcome, victory and assumption of power are for them in this world and the Hereafter.

Signs of prophethood.

The messengers and prophets who were sent by Allah to mankind must be given proofs and evidences to make the sincerity of their claims clear, something which confirms they are Allah’s messengers. This is the case to prevent people from having any argument against them, and having any excuse for disbelieving and disobeying them. Allah says: Indeed We have sent Our Messengers with clear proofs (Al-Hadîd :25)

The proofs that confirm the truthfulness of the messengers are many, of which the most important are:

1. That Allah supports His messengers and prophets with marvels and miracles. This is what Allah enables His messengers and prophets to perform supernatural actions that are against normal cosmic rules and which no other group of humans is capable of doing. An example of this is Prophet Moses’s miracle (pbuh) when his stick transformed into a serpent. Allah says: 17. “And what is that in your right hand, O Mûsa

(Moses)?" 18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." 19. (Allâh) said: "Cast it down, O Mûsa (Moses)!" 20. He cast it down, and behold! It was a snake, moving quickly.21. Allâh said: "Grasp it, and fear not, We shall return it to its former state, 22. "And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign, 23. "That We may show you (some) of Our Greater Signs. (Tâ¬-Hâ 17-23)

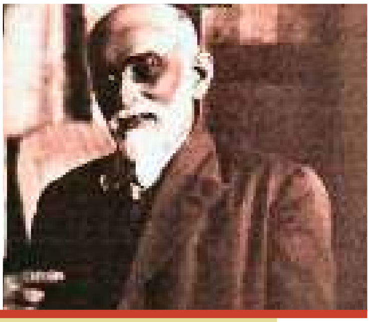
There are also Prophet Jesus's miracles (pbuh) when he healed the blind and the leper, by Allah's will. Allah said the following in the words of Angel Gabriel (pbuh) when he was giving the virgin Mary the glad tidings of the birth of Jesus: 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" and it is. 48. And He (Allâh) will teach him ['Iesa (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.), (and) the Taurât (Torah) and the Injeel (Gospel). 49. And will make him ['Iesa (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's

Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe. 50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me. 51. Truly! Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path." (Âl-'Imrân:47-51)

Also there is Muhammad's (pbuh) greatest of all miracles, namely the Glorious Qur'an, despite the fact the he was illiterate. Allah says: 88. Say: "If the mankind and the jinns were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another." 89. And indeed We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most mankind refuse (the truth and accept nothing) but disbelief. (Al-Isrâ':88-89)

O Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam])! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve. (al-Maa.idah:67)

But these three things: knowledge, power and riches, to which miracles belong, should not be perfect, for perfection is due only to Allah.

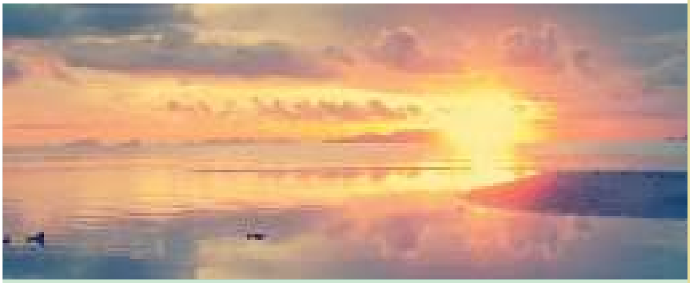


The eternal miracle

"The miracles of the prophets who preceded Muhammad were in fact temporary ones; while we can call the Qur'an "the eternal miracle", because its effect is permanent and continuous, and it is easy for the believer in every time and place to see this miracle once he recites the book of God. Moreover, in this miracle we find a fulfilling reason for the formidable prevalence of Islam, a prevalence the reason for which the Europeans cannot understand. This is either because they are ignorant of the Qur'an or because they do not know it, except through translations that are neither vibrant nor accurate. "

Etienne Dernier

French Thinker and Painter



2. Glad tidings given by former prophets about subsequent prophets:

   Signs of sincerity of prophet-hood include the glad tidings given by former prophets about the coming of subsequent prophets. Allah took the covenant from each and every prophet that, should Prophet Muhammad (pbuh) be sent in that prophet's life-time, he would believe in him. Allah says: And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." (Âl-'Imrân:81)
3. Considering the conditions of the prophets:

Prophets and messengers used to intermix and interact with their people. Consequently, people were able to become closely acquainted with them and realize their sincerity. When they accused chaste Mary (may Allah be pleased with her) of committing adultery and accused prophet Jesus (pbuh) of being an illegitimate child, Allah made their truthfulness manifest. Allah says: 27. Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariya (an unheard mighty thing)." 28. "O sister (i.e. the like) of Hârûn (Aaron) [not the brother of Mûsa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman." 29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" 30. He ['Iesa (Jesus)] said: "Verily! I am a slave of Allâh, He has given me the Scripture and made me a Prophet;" 31. "And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live." 32. "And dutiful to my mother, and made me not arrogant,

unblest.” 33. “And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!” (Maryam:27-33)

Accordingly, Jesus (pbuh) spoke in the cradle. Before his mission, the tribe of the Quraish called Prophet Muhammad (pbuh) As-Sadiqul‘Ameen (the trustworthy and truthful one), because of his truthfulness and honesty. The Qur’an has indicated this, so as to serve as evidence of the truthfulness of the Prophet (pbuh), because his person, life and biography are the greatest evidence of this. Allah says: Say (O Muhammad [sal-Allâhu ‘alayhi wa sallam]): “If Allâh had so willed, I should not have recited it to you, nor would He have made it known to you, Verily, I have stayed amongst you a lifetime before this. Have you then no sense?” (Yoonus:16)

4. Considering the call of the messengers:

Of the many signs of prophet-hood is that the call that all the messengers and prophets made, as well as its fundamentals, was the same. Each prophet called his people to believe in the Oneness of Allah Almighty; since this is the purpose for which Allah originated the creation and sent the messengers. Allah says: And We did not send any Messenger before you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) but We revealed to him (saying): Lâ ilâha illa Ana [none has

True Christianity

“The Christianity which Muhammad (pbuh) desired to restore to its pure and original form was the preaching of Christ, as distinguished on the one part by the spiritual creed of St. Paul, and the other by the outrageous errors of certain Christian sects. The hope and wish of Muhammad, which was not to limit the benefits of Abraham’s religion to his own people (peace be upon them both), but to extend them to the world, has thus become the means of converting to a high form of culture and of developing millions of people of the human race. If it wasn’t for this religion, they would have remained sunken in barbarism, and they would not have been raised to that brotherhood which Islam not only preaches but also practices. “

Leitner
English Orientalist

the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).” (al-Anbiyaa:25)

He also says: And ask (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) those of Our Messengers whom We sent before you: “Did We ever appoint âlihah (gods) to be worshipped besides the Most Beneficent (Allâh)?” (az-Zukhruf:45)

The Almighty also says: And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities, i.e. do not worship anything besides Allâh).” Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth). (an-Nahl:36)

To this Muhammad (pbuh) called. A messenger is merely a human being, like other people who have been favored and honored by Allah’s revelation. Allah says: Say (O Muhammad [sal-Allâhu ‘alayhi wa sallam]): “I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God – i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (al-Kahf:110)

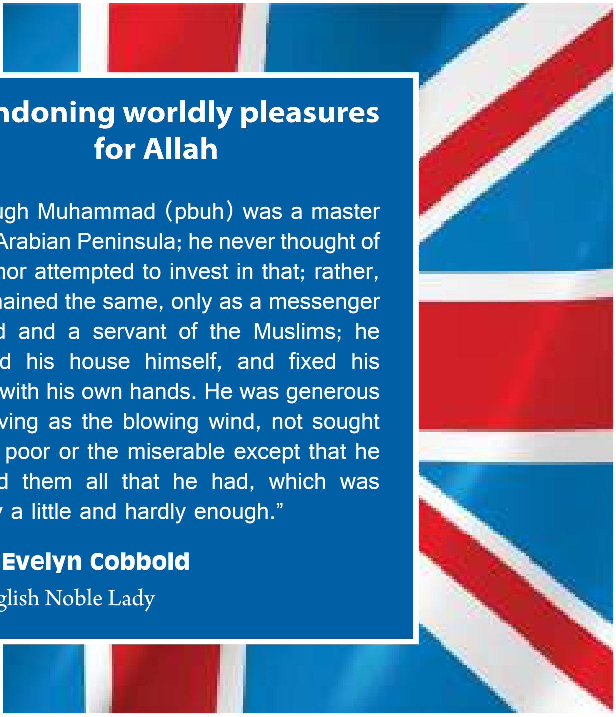
A testimony of truth

“At no time did Muhammad make assertions of his own divinity or of miraculous powers. On the contrary, he was careful to point out that he was merely the messenger that Allah used to bring the revelation to the people. “

Rom Landau

English Critic and Sculptor

He does not call the people to gain any kingship or leadership. The Almighty says: Say (O Muhammad [sal-Allâhu ‘alayhi wa sallam]): “I don’t tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me.” Say: “Are the blind and the one who sees equal? Will you not then take thought?” (Al-An’âm:50)



Abandoning worldly pleasures for Allah

“Although Muhammad (pbuh) was a master of the Arabian Peninsula; he never thought of titles, nor attempted to invest in that; rather, he remained the same, only as a messenger of God and a servant of the Muslims; he cleaned his house himself, and fixed his shoes with his own hands. He was generous and giving as the blowing wind, not sought by the poor or the miserable except that he granted them all that he had, which was usually a little and hardly enough.”

Lady Evelyn Cobbold
An English Noble Lady

He does not ask people for any payment for his calling unto them. Allah informs us about His prophets Noah, Hud, Saleh, Lot and Shuoaib, who all said the following to their people: “No reward do I ask of you for it (my Message of Islâmic Monotheism), my reward is only from the Lord of the ‘Alamîn (mankind, jinns and all that exists).(Ash-Shu’arâ’:109; 127;145; 164; 180)

Say (O Muhammad [sal-Allâhu ‘alayhi wa sallam]): “No wage do I ask of you for this (the Qur’ân), nor am I one of the Mutakallifûn (those who pretend and fabricate things which do not exist). (Saad:86)

5. Allah granted them victory and His support.

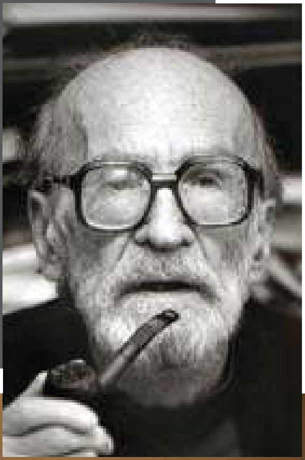
Of the many proofs of the prophets and messengers' truthfulness is the victory and protection granted to them by Allah. For how could it be possible that someone who is a liar, claiming to be a prophet or a messenger, be granted victory by Allah and be saved and supported by Him? Why would Allah help spread such a person's call, instead of inflicting him with punishment and torment for lying?! Allah says: And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh, will never prosper. (an-Nahl:116)

He (Glorified be He) says: 44. And if he (Muhammad [sal-Allâhu 'alayhi wa sallam]) had forged a false saying concerning Us (Allâh swt), 45. We surely should have seized him by his right hand (or with power and might), 46. And then certainly should have cut off his life artery (Aorta) (Al-Hâqqah: 44-46)

I am but a human like you

"Muhammad is a true historical figure. Without him Islam would not have been able to extend and increase. He never hesitated to repeat that he was a human like others, doomed to death, and that he asked forgiveness from God Almighty. Before his death, he wanted to cleanse his conscience of any slip-up he might have committed. He stood on the pulpit and announced: 'O Muslims, if I had hit anyone, this is my back for him to take revenge, or if I unlawfully took anyone's money, then my money is his.' "

Henry Serouya
French Orientalist

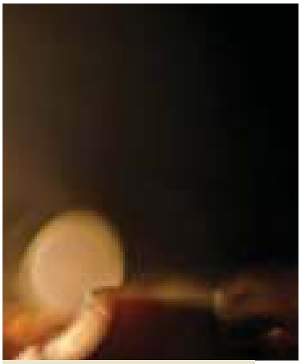


Fundamentals of the call made by the messengers

The call of all prophets and messengers agreed on universal fundamentals. The fundamentals of all the messengers' calls are the same. Almighty Allah says: He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad [sal-Allâhu 'alayhi wa sallam]), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Iesa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). (Ash-Shu'arâ':13)

It is for this reason that the religion all the prophets called to is the same. Allah says: 51. O (you) Messengers! Eat of the Taiyibât [all kinds of Halâl (legal) foods which Allâh has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.], and do righteous deeds. Verily! I am Well-Acquainted with what you do. 52. And verily! This your religion (of Islâmic Monotheism) is one religion, and I am your Lord, so keep your duty to Me. (Al-Mu'minûn:51-52)

This is the case, although the laws of each prophet differ, Allah says: To each among you, We have prescribed a law and a clear way. (Al-Mâ'idah:48)



If these laws contradict these fundamentals, it (the religion) would no longer be wise, good for people's interests or compassionate with them. It is, therefore, impossible that the laws of the true religion come contrary to its fundamentals. Allah says: And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! (Al-Mu'minûn:71)

To believe in Allah, His angels, His books, His messengers and in the Last Day, as well as destiny, whether good or bad, are among the issues agreed upon between the messengers and are stated in the messages. Allah Almighty says:

The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." (Al-Baqarah:285)

The messengers and their messages command people to worship Allah Alone, without a partner, and to deem Him too exalted to have a wife, a son, a partner, a peer or an equal, and also denounce the worship of idols. Allah says: And We did not send any Messenger before you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) but We inspired him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." (Al-Anbiyâ':25)

Furthermore, they command people to follow Allah's path and not any other inconsistent paths, to fulfill covenants, give full measure and weight in justice, honor one's parents, be just with the people, and be honest in speech and action, and they prohibit immorality, both obvious and hidden, as well as sin and oppression without right, the killing of children and also the killing of oneself without right, usury, consuming the wealth of orphans, waste, arrogance and consuming people's wealth unlawfully.

Belief in the Last Day:

Every man knows for sure that he will inevitably die one day, but what is his fate after death? Will he be wretched or blessed? All messengers and prophets conveyed and stated to their people that they will be resurrected and held accountable for their actions. If they were good, then they will be rewarded, and if they were evil, then they will be punished. This matter – that of the resurrection and accountability – is recognized by sound minds, and supported by divine laws. The All-Capable, All-Knowing and All-Wise Creator is too exalted to create His creation in vain and to leave them in vain. He (Glorified be He) says: And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire! (Sâd:27)

Rather, He originated His creation for a great wisdom and purpose. Allah says: And I (Allâh) created not the jinns and humans except they should worship Me (Alone). (Az-Zâriyât:56)

Therefore, it is not befitting for this All-Wise Lord to consider those who obey Him and those who do not as being equal. Allah says: Shall We treat those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, as Mufsidûn (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the Muttaqûn (pious - see V.2:2), as the Fujjâr (criminals, disbelievers, wicked, etc)? (Sâd:28)

It is for this reason and due to His Perfection and Wisdom and the Greatness of His ability, that he will resurrect His creatures on the Day of Resurrection to account every man for his work; rewarding those who have done good deeds and punishing those who have committed evil actions. The Almighty says: “that He may reward with justice those who believed (in the Oneness of Allâh - Islâmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.” (Yûnus:4)

It is extremely easy for Allah to resurrect humans to hold them responsible after their death. Did not He, the Almighty, create the heavens and the earth?! If He (Glorified be He) originated the creation without a previous example, then would He not be able to re-create it?! Allah says: Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. (Al-Ahqâf:33)

The pure origin

“Islam is not a new religion that was brought by Muhammad (pbuh), rather when it spread in the land six hundred years after the ascension of Jesus (pbuh) to heaven, it spread all the revelation embodied in previous religions, and returned it to its pure, clear, original form, for all the prophets who were sent by God were Muslims and their messages have always been one and the same.”

Deborah Potter

American Journalist

The Almighty Also says: Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing, Supreme Creator. (Yâ-¬Sîn:81)

One who is capable of giving life in the first place is unquestionably able to repeat it.The Exalted says: And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All¬-Wise. (Ar¬-Rûm:27)

The dead were even resurrected in this life, in front of Prophet Abraham (pbuh), by the will of Allah. Allah says: And (remember) when Ibrâhim (Abraham) said, “My Lord! Show me how You give life to the dead.” He (Allâh) said: “Do you not believe?” He [Ibrâhim (Abraham)] said: “Yes (I believe), but to be stronger in Faith.” He said: “Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise.” (Al-Baqarah:260)

They were also resurrected by Allah’s permission by the hands of Christ (pbuh).The Almighty says: (Remember) when Allâh will say (on the Day of Resurrection). “O ‘Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rûh¬ul¬Qudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al¬Hikmah (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: ‘This is nothing but evident magic.’ “ (Al-Mâ’idah:110)

The true monotheism

“The Arabian prophet (pbuh), with a voice which was inspired by a deep communion with his Maker, preached the purest monotheism to the worshippers of idols and the followers of a corrupted Christianity and Judaism. He placed himself in an open conflict with the regressive tendencies of mankind, which lead to the association of other beings with the Creator.”

Dr. Laura VecciaVaglieri

Italian Orientalist

The History of the Messengers of Ulu Al-Azm (those of firm resolution)

Originally, people were on the guided path, but then they went astray. Consequently, Allah sent messengers to teach people and warn them. “He it is Who sent among the unlettered ones a Messenger (Muhammad [sal-Allâhu ‘alayhi wa sallam]) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur’ân, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad [sal-Allâhu ‘alayhi wa sallam]). And verily, they had been before in mainfest error;” (Al-Jumu’ah:2)

Nevertheless, people divided into two groups in response to the call of the messenger; the first accepted that the messengers were telling the truth and believed in them, while the other group denied the messengers and disbelieved in them and in what they were sent with. They severely rejected them by showing them hatred and disgust. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to a Straight Path. (Al-Baqarah:213)

They denied the messengers due to their arrogance, and adhered to their own whims instead. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed. (Al-Baqarah:87)

Allah has commanded his slaves to believe in all His messengers. Say (O Muslims), “We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhim (Abraham), Ismâ’il (Ishmael), Ishâque (Isaac), Ya’qûb (Jacob), and to Al-Asbât [the twelve sons of Ya’qûb (Jacob)], and that which has been given to Mûsa

(Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)." (Al-Baqarah:136)

He (Glorified be He) promised happiness and success in this world and in the Hereafter to those who believe in His messengers. He, on the other hand, threatened those who disbelieve and turn away with loss and misery in this world as well as the Hereafter. Allah Almighty has the following to say about those who believe: And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious. (Al-Mâ'idah:56)

He also says: 28. Those who believe (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh, Verily, in the remembrance of Allâh do hearts find rest.29. Those who believe (in the Oneness of Allâh - Islâmic Monotheism), and work righteousness, Tûbâ (it means all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return. (Ar-Ra'd:28-29)

Conversely, He says the following about those who disbelieve in His messengers: Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination. (An-Nûr:57)

Moreover, each prophet had his enemies. Allah says: And so We have appointed for every Prophet enemies - Shayâtin (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications. (Tafseer Qurtubi, Vol.7, Page 67) (Al-An'âm:112)

Consequently, the rejecters became insolent towards their prophets, and aggressed against them, mocked them and scoffed at them. Allah says: And never came a Messenger to them but they did mock him. (Al-Hijr:11)

He also says: And never came there a Prophet to them but they used to mock at him. (Az-Zukhruf:7)

Allah says: And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at. (Al-An'âm:10)

Not only that, they threatened to expel the messengers from the country, if they did not abandon their religion. The Almighty says: And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord inspired them: "Truly, We shall destroy the Zâlimûn (polytheists, disbelievers and wrong-doers.)". (Ibrahîm:13)

The threat even escalated to making attempts to murder the messengers. and every (disbelieving) nation plotted against their Messenger to seize him (Ghâfir:5)

That is, to kill him. Some criminals even went as far as actually killing their messengers! Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed. (Al-Baqarah:87)

Consequently, Allah destroyed the rejecters and allowed the messengers' religion to prevail; as He says: Allâh has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All-Mighty. (Al-Mujâdilah:21)

He also says: 171. And, verily, Our Word has gone forth of old for Our slaves, the Messengers, 172. That they verily would be made triumphant. (As-Sâffât:171-172)

Allah saved His messengers and prophets (may Allah's peace and blessings be upon them all), as He says: And We saved those who believed, and used to fear Allâh, and keep their duty to Him. (An-Naml:53)

He also said: And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil. (Fussilat:18)

Each prophet came to his people and his time with what suited them, and reformed their lives by purifying

Marcel Boisard
French Thinker

From one source of light

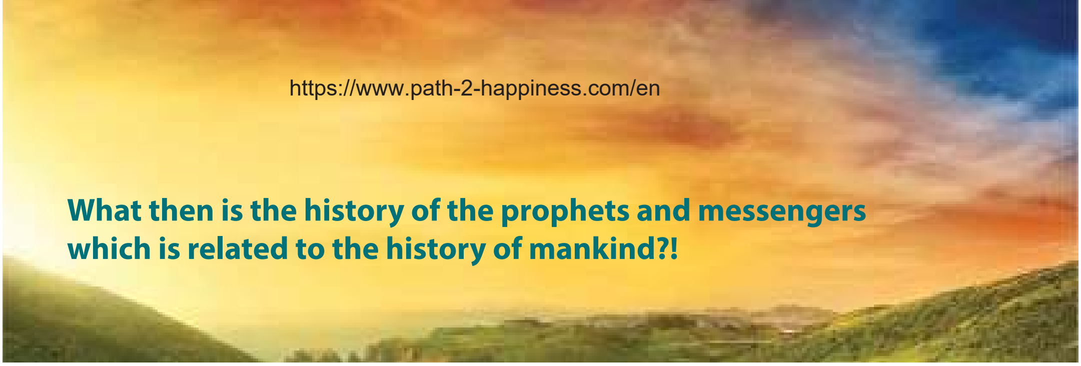
"The objective of Prophet Muhammad's mission was not to wipe out previous revelations, but to confirm them all and denounce the violence that had been inflicted on the scriptures. His purpose was to wipe clean all the transgressions of the teachings of the prophets who had preceded him, to spread and complete them, so that they would be fit for all of humanity, at every time and in every place."

them. He who denies one messenger denies them all. Thus, he who does not believe in prophet Jesus (pbuh) does not then believe in prophet Moses (pbuh) either. The prophet and messenger Muhammad (pbuh) abrogated the message of Jesus, and regarding this Allah says: And We have sent down to you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) the Book (this Qur’ân) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. (Al-Mâ’idah:48)

Whoever does not believe in Muhammad, then in reality he does not believe in Jesus either.

There was also a need for the last and final seal of all the prophets and messengers to be for all peoples and times, otherwise humanity would have gone astray without being guided through any revelation of the Creator of the heavens and the earth. It was for this reason that Muhammad (pbuh) was sent as this seal. Allah says: Muhammad [sal-Allâhu ‘alayhi wa sallam] is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.

(Al¬Ahzâb:40)



What then is the history of the prophets and messengers which is related to the history of mankind?!

We do not differentiate between any of them

"The Qur'an is the only book that recognizes all the heavenly books, while all the others reject one another."

Bashir Shaad
Indian Preacher

We start at the very beginning, at the moment that Allah wished to create human beings, until Adam was expelled from Paradise and his descent to earth: 30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allâh) said: "I know that which you do not know."

31. And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

32. They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblîs (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).

35. And We said: "O Adam! Dwell you and your

wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zâlimûn (wrong-doers)."

36. Then the Shaitân (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

39. But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever. (Al-Baqarah:30-39)

Subsequently, when people differed and strayed from the straight path of guidance and truth, Allah sent His messengers to direct them back to Allah's road of light and truth, and they came one after the other, delivering Allah's laws. He (Allâh) has ordained for you the same religion (Islâm) which He ordained for Nûh (Noah), and that which We have inspired in you (O Muhammad SAW), and that which We ordained for Ibrahîm (Abraham), Mûsa (Mosesý) and 'Iesa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). (Ash-Shûra:13)

Allah's messengers and prophets succeeded each other, from Noah to Abraham, Ishmael to Moses and Jesus, and finally prophet Muhammad (may the peace and blessings of Allah be upon them all).

Allah has narrated their stories to us as well as relayed their news. Here we shall select and mention the stories of some of them, because these stories are rich with lessons for men of understanding and sound minds. Allah says: Indeed in their stories, there is a lesson for men of understanding. It (the Quran) is not a forged statement but a confirmation of the Allah's existing Books [the Taurat (Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of everything and a guide and a Mercy for the people who believe. (Yûsuf:111)

The following are accounts and excerpts from their stories:

1 – Noah, (pbuh):

At first, his nation used to be believers, who worshipped Allah Alone and believed in the resurrection and the Last Day, and they were doers of good deeds. This nation died and people grieved over them for they were pious and of high morals. As a result, they created some statues to resemble these dead pious men who had passed away, and they called them: Wad, Sewaa', Yaghuth, Ya'oq and Nassr. People found solace in these statues, and they made them a symbol of this group of righteous men who had passed away. People in the city venerated these images, as they wanted to show great esteem to them. Time passed, parents died and sons grew older. They started increasing the amount of esteem and veneration they had towards these statues by bowing down to them. These statues occupied a large part of the hearts of the people. Consequently, the second generation began worshipping these images, and they described them as gods to which they must prostrate and be submissive. They worshipped the statues as deities and many of them went far, far astray. Thus, Allah sent Noah (pbuh) to them to show them the straight path, forbid them from worshiping idols, and guide them back to the worship of Allah. Noah came before his people and said: and he said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him (Islâmic Monotheism)." (Al-Mu'minûn:23)

However, they denied him and did not accept what he had to say. Therefore, he cautioned and warned them of the punishment of Allah Almighty. He said: "Verily, I fear for you the torment of a Great Day." (Ash-Shu'arâ':135)

They replied: The leaders of his people said: "Verily, we see you in plain error." (Al-A'râf:60)

Noah responded to them: 61. [Nûh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Alamîn (mankind, jinns and all that exists)!62. "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not. (Al-A'râf:61-62)

The people were surprised by Noah's words.

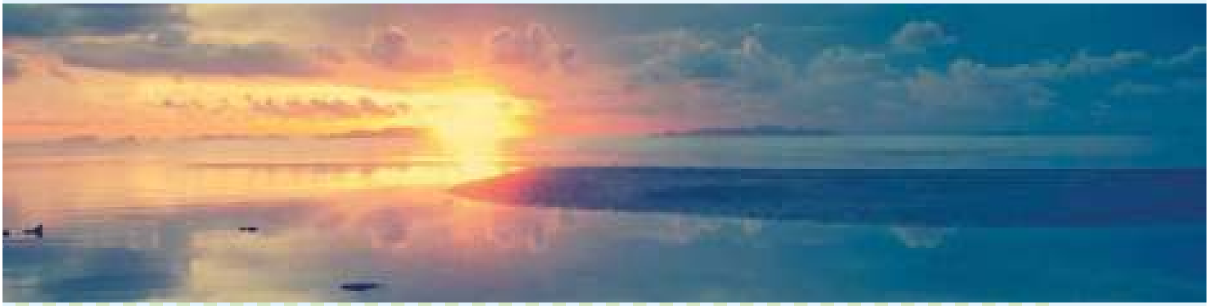
They said: "You are a human being just like us, then how could it be that you are a prophet of Allah?! Those who follow you are but the lowest and most undignified…You do not have any advantage over us, for you are not more than us in coinage, wealth or prestige, and we think that you are lying concerning these allegations."They said to each other: 24. He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely could have sent down angels; never did we hear such a thing among our fathers of old.

25. "He is only a man in whom is madness" (Al-Mu'minûn:24-25)

Furthermore, some of them encouraged others to continue worshipping the idols. "And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq, nor Nasr (names of the idols)';" (Nûh:23)

Upon that Noah (pbuh) said to them: Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you (Al-A'râf:63)

Prophet Noah (pbuh) was gentle and kind towards his people, but that made them even more stubborn. He persisted in calling them to guidance and never ceased, until he said: 5. He said: "O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism),"6. "But all my calling added nothing but to (their) flight (from the truth).7. "And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride." (Nûh : 5-7)



The final message

“Muhammad (pbuh) is the messenger who conveyed Islam; thus he was the final ring in the chain of messengers who carried the great message.”

Wolf Baron Nazir

A professor in Austrian Universities

He called them to guidance in every possible way: 9. “Then verily, I proclaimed to them in public, and I have appealed to them in private,” 10. “I said (to them): ‘Ask forgiveness from your Lord; Verily, He is Oft-Forgiving’ “ (Nûh : 9-10)

Some of them made up some trivial excuses. They said: They said: “Shall we believe in you, when the meanest (of the people) follow you?” (Ash-Shu’arâ’:111)

Noah replied to them with a tone full of kindness, and he reminded them: He said: “And what knowledge have I of what they used to do?” (Ash-Shu’arâ’:112)

He also told them: “Their account is only with my Lord, if you could (but) know.” (Ash-Shu’arâ’:112)

Noah (pbuh) similarly said: “And I am not going to drive away the believers.” (Ash-Shu’arâ’:114) “I am not going to drive away those who have believed. “ (Hûd:29)

How can I chase away the group of people who believed in me, and supported and helped me to spread the call of guidance?! Thus, he told them: “And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought?” (Hûd:29) “I am only a plain warner.” (Ash-Shu’arâ’:115)

I warn all people the same way, without distinguishing between the honored or the debased, the rich or the poor, the old or the young, the black or the white...! When the misguided continued protesting against Noah because they were unable to reply to the evidence he put forward, they started to threaten him by saying that they would stone him: They said: “If you cease not, O Nûh (Noah)! You will surely be among those stoned (to death).” (Ash-Shu’arâ’:116)

When prophet Noah was certain that they would not accept any logical argument, nor be guided, he prayed to Allah to save him from the obstinate people who surrounded him: He said: “My Lord! Verily, my people have belied me. (Ash-Shu’arâ’:117)

Therefore judge You between me and them, and save me and those of the believers who are with me." (Ash-Shu'arâ':118)

Moreover, while Noah was trying to frighten and warn his people of Allah's punishment when they insisted on disbelief, some of them replied in mockery: "now bring upon us what you threaten us with, if you are of the truthful." (Hûd:32)

Noah replied to them that it was not for him to decide. He said: "Only Allâh will bring it (the punishment) on you, if He wills" (Hûd:33) "And my advice will not profit you, even if I wish to give you good counsel" (Hûd:34)

Allah revealed to him: "None of your people will believe except those who have believed already. So be not sad because of what they used to do." (Hûd:36)

The argument against them was complete, and there were no more excuses. Noah's call to his people continued for nearly ten centuries. He completely despaired of them and called to Allah, saying: 26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!" 27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers." (Nûh:26-27)

Allah revealed to him to build the ship (the Ark). So We inspired him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance)." (Al-Mu'minûn:27)

Therefore, he began to build it And as he was constructing the ship, whenever the chiefs of his people passed by him, they made a mockery of him. (Hûd:38)

Prophet Noah (pbuh) replied to them politely and leniently: "If you

Arrogance and the distortion of history

"In their writings, medieval Christians began to spread their belief in the ethnic class distinction of human races mentioned in Genesis, and they even added a new class to it. Therefore, the dominant belief was that the clergy and saints were the descendants of Sam, while knights were the descendants of Japheth; and the poor were the descendants of Ham, all of whom were the sons of Noah (pbuh). That matter reached its climax in 1964 when US Senator Robert Byrd of West Virginia actually used the story of Noah as a justification to keep the policy of racial discrimination in the United States. "

mock at us, so do we mock at you likewise for your mocking." (Hûd:38)

Afterwards, he threatened them and frightened them by reminding them of Allah's punishment: "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment." (Hûd:39)

He worked diligently and intensely until the ship was completed.

He was then ordered by Allah to place on board the ship all those who believed, and a pair of every creature with a soul. (So it was) till then there came Our Command and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family, except him against whom the Word has already gone forth, and those who believe. And none believed with him, except a few." (Hûd:40)

He carried those who believed in him, and two of every kind. And he [Nûh (Noah)] said: "Embark therein, in the Name of Allâh will be its moving course and its resting anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsir At-Tabarî, Vol. 12, Page 43) (Hûd:41)

After Prophet Noah, those who believed, and the animals had boarded the ship, and everything was in its correct place, it started pouring heavily, and water sprung from every place on the earth. 11. So We opened the gates of heaven with water pouring forth.12. And We caused the earth to gush forth with springs. So the waters (of the heaven and the earth) met for a matter predestined.13. And We carried him on a (ship) made of planks and nails,14. Floating under Our Eyes, a reward for him who had been rejected! (Al-Qamar:11-14)

At that moment, Noah (pbuh) noticed his son, who was not a believer, trying to escape from drowning. Noah called to his son: "O my son! Embark with us and be not with the disbelievers." (Hûd:42)

However, his son refused to believe and accept the advice of his father. He replied to Noah: The son replied: "I will betake myself to a mountain, it will save me from the water." (Hûd:43)

Noah looked at him in pity and said: "This day there is no saviour from the Decree of Allâh except him on whom He has mercy." (Hûd:43)

Thereafter, suddenly: And a wave came in between them, so he (the son) was among the drowned. (Hûd:43)

Noah felt pity for his son. He prayed to Almighty Allah to spare him, for Allah had promised him that his family would survive. Prophet Noah (pbuh) said: "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." (Hûd:45)

Allah, Who had promised him that only the righteous members of his family would survive, said to him: "He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous" (Hûd:46)

That is, there is no mediator in religion. He is not from your family, and being your son is to no avail unless he believes in Allah and His Oneness.

Following that, all of the earth was immersed in water, and all of the disbelievers perished. And it was said: "O earth! Swallow up your water." (Hûd:44)

The earth swallowed all the water that had previously sprung from it, and it was revealed to the sky. "and O sky! Withhold (your rain)." (Hûd:44)

And stop pouring and raining, and so the rain stopped. "And it (the ship) rested on Mount Judi" (Hûd:44)

The ship anchored on a mountain and the following was revealed to Noah: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their off spring)" (Hûd:48)

Prophet Noah descended from the ship and so did the believers who were with him. They built a city and planted trees, and released the animals which were with them. They started rebuilding life on earth, and multiplying and reproducing.

Derogation of prophets and messengers

"20 And Noah began to be an farmer, and he planted a vineyard: 21And he drank of the wine, and was drunken; and he was uncovered within his tent. 22And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers without. 23And Shem and Japheth took a garment, and laid it on both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. 24And Noah awoke from his wine, and knew what his younger son had done to him. 25 And he said, Cursed be Canaan; a servant of servants shall he be to his brothers. 26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. 27God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.' (Genesis 9: 20 - 26)

In the interpretation of the above text, the Babylonian Talmud, Sanhedrin book, Page (70), mentions that Canaan or Ham emasculated Noah and sodomized him!! Perish the thought that such an event may have taken place to a noble prophet such as Noah

2- Prophet Abraham (pbuh)

Prophet Abraham was indeed a monotheistic prophet and this was manifested in all his conduct. Allah, therefore, says the following when describing him: Verily, Ibrâhim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allâh, Hanifa (i.e. to worship none but Allâh), and he was not one of those who were Al-Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh). (An-Nahl:120)

He (pbuh) grew up among polytheists. Even his father was one of the idolaters, and carved and served the idols. Abraham argued with his father and people: And (remember) when Ibrâhim (Abraham) said to his father Azar: “Do you take idols as âlihâ (gods)? Verily, I see you and your people in manifest error.” (Al-An’âm:74)

With compelling arguments he firmly rejected their polytheistic ways. He looked at Allah’s ever so apparent signs. “When the night covered him over with darkness he saw a star. He said: “This is my lord.” But when it set,” (Al-An’âm:76)

That is: he saw how it set. 76. he said: “I like not those that set.” 77. When he saw the moon rising up, (Al-An’âm:76-77)

That is: appearing in the horizon, and he saw that some people worshipped it. he said: “This is my lord.” (Al-An’âm:77)

Condemning their actions, astonished by their worship!! Taking the opportunity, he said: But when it set (Al-An’âm:77)

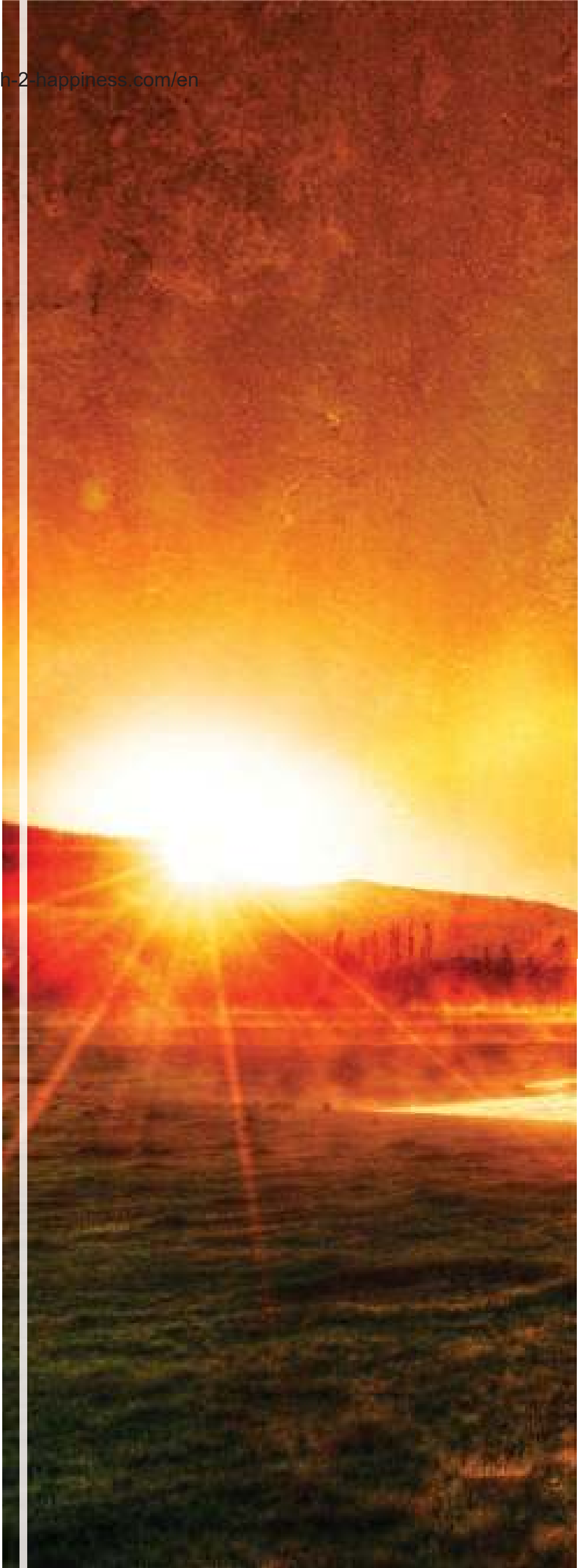
That is: disappeared below the horizon. He went to the people and said: 77. He said: “Unless my Lord guides me, I shall surely be among the erring people.”78. When he saw the sun rising up (Al-An’âm:77-78)

He saw how the people were worshipping it. He said: “This is my lord. This is greater.” (Al-An’âm:78)

Condemning their actions!! Astonished at how they made a god out of the sun?! But when it set (Al-An'âm:78)

and subsequently disappeared from sight. He went to those who were worshipping it and said to them: 78. O my people! I am indeed free from all that you join as partners in worship with Allâh. 79. Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islâmic Monotheism, i.e. worshipping none but Allâh Alone) and I am not of Al-Mushrikûn (see V.2:105)". (Al-An'âm:78-79)

He used to preach to his father much and forbid him from practicing polytheism, using soft, kind and logical speech: 42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"43. "O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path."44. "O my father! Worship not Shaitân (Satan). Verily! Shaitân (Satan) has been a rebel against the Most Beneficent (Allâh)."45. "O my father! Verily! I fear lest a torment from the Most Beneficent (Allâh) overtake you." [Tafsir Al-Qurtubî] (Maryam:42-45)



Unfortunately, his father's response was harsh: He (the father) said: "Do you reject my gods, O Ibrâhim (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you." (Maryam:46)

Abraham's reply was very polite, compassionate and kind: 47. Ibrâhim (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious." 48. "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord." (Maryam:47-48)

Prophet Abraham (pbuh) continued to call his father and his people to Allah and monotheism, and to reject polytheism. His people, however, did not respond to Abraham and his call, and insisted on polytheism. 80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Allâh in worship. (Nothing can happen to me) except when my Lord (Allâh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? 81. And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm)" (Al-An'âm:80-81)

Again he said to them: When he said to his father and his people: "What do you worship?" (Ash-Shu'arâ':70)

They replied: 71. They said: "We worship idols, and to them we are ever devoted." (Ash-Shu'arâ':70)72. He said: "Do they hear you, when you call (on them)?" 73. "Or do they benefit you or do they harm (you)?" (Ash-Shu'arâ':72-73)

The response was a stupid one which was not based on any reason or logic, just on pure tradition. They said: "Nay, but we found our fathers doing so." (Ash-Shu'arâ':74)

He answered them with pure monotheism. using convincing arguments, reason and insight: 75. He said: "Do you observe that which you have been worshipping,76. You and your ancient fathers?77. Verily! They are enemies to me, save the Lord of the 'Alamîn (mankind, jinns and all that exists);78. Who has created me, and it is He Who guides me;79. And it is He Who feeds me and gives me to drink.80. And when I am ill, it is He who cures me; 81. And Who will cause me to die, and then will bring me to life (again); 82. And Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection)," 83. "My Lord! Bestow

Hukman (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous; 84. And grant me an honourable mention in later generations; 85. And make me one of the inheritors of the Paradise of Delight; 86. And forgive my father, verily he is of the erring;" (Ash-Shu'arâ':75-86)

When it was time for a festival, the king and the people of the city went out to the desert to perform the rituals of the festival. Abraham, however, did not accompany them when they left. 90. So they turned away from him, and departed (for fear of the disease). 91. Then he turned to their âliha (gods) and said: "Will you not eat (of the offering before you)?" 92. "What is the matter with you that you speak not?" 93. Then he turned upon them, striking (them) with (his) right hand. (As-Sâffât:90-93)

Then they returned and found that their gods were broken. How could these statues be gods when they could not even defend themselves!? They came in haste: 59. They said: "Who has done this to our âliha (gods)? He must indeed be one of the wrong-doers." 60. They said: "We heard a young man talking (against) them who is called Ibrâhim (Abraham)." 61. They said: "Then bring him before the eyes of the people, that they may testify." 62. They said: "Are you the one who has done this to our gods, O Ibrâhim (Abraham)?" (Al-Anbiyâ':59-62)

He answered them with a strong argument: [Ibrâhim (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" (Al-Anbiyâ':63)

They felt insignificant in front of this argument. 64. So they turned to themselves and said: "Verily, you are the Zâlimûn (polytheists and wrong-doers)." 65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrâhim (Abraham)] know well that these (idols) speak not!" (Al-Anbiyâ':64-65)

He answered them, with an extremely strong argument: 66. [Ibrâhim

(Abraham)] said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you? 67. "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?" (Al-Anbiyâ':66-67)

They wanted to take revenge when they felt that they had no reasonable argument, evidence or logical line of reasoning. They said: "Burn him and help your âliha (gods), if you will be doing." (Al-Anbiyâ':68)

However, Allah saved him. 69. We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhim (Abraham)!" 70. And they wanted to harm him, but We made them the worst losers. (Al-Anbiyâ':69-70)

After Allah saved him, he returned and engaged in a dialogue with their king: Have you not looked at him who disputed with Ibrâhim (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhim (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." (Al-Baqarah:258)

Against this impressive clear argument, came the dull reply: He said, "I give life and cause death." (Al-Baqarah:258)

Abraham (pbuh) did not care to argue with that foolishness and did not divert from the debate over whether the king could kill someone or leave him alive. Ibrâhim (Abraham) said, "Verily! Allâh causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers, etc.). (Al-Baqarah:258)

Their argument appeared weak as well as their evidence and logic. After the conclusion of the debate Abraham wanted to see with his own eyes how Allah creates and resurrects. And (remember) when Ibrâhim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhim (Abraham)] said: "Yes

(I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise." (Al-Baqarah:260)

Later Allah commanded Prophet Abraham and his son Ismail to purify the house of Allah in Mecca from polytheism and idols. 125… and We commanded Ibrâhim (Abraham) and Ismâ'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikâf), or bowing or prostrating themselves (there, in prayer).

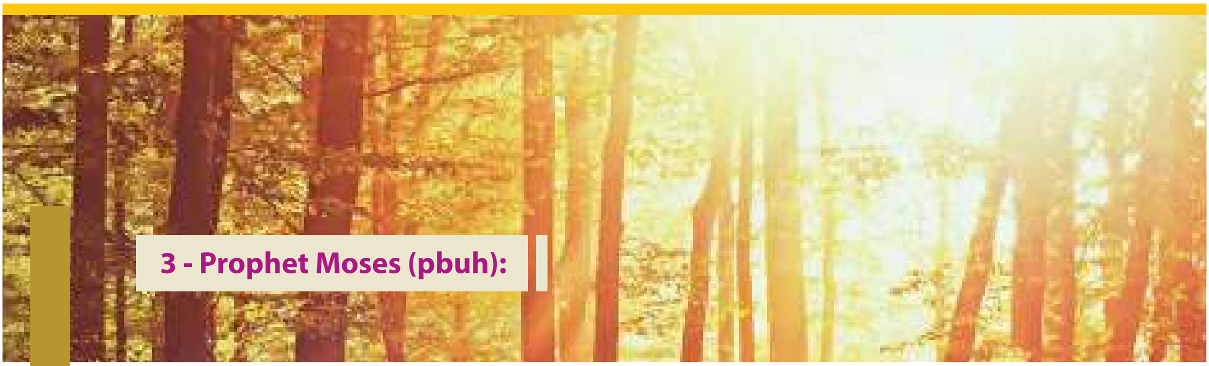
126. And (remember) when Ibrâhim (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

127. And (remember) when Ibrâhim (Abraham) and (his son) Ismâ'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."

128. "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manâsik (all the ceremonies of pilgrimage - Hajj and 'Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful." (Al-Baqarah:125-128)

سيدنا
ابراهيم الخليل عليه السلام

Prophet Abraham's mosque in the Ibrahimi Mosque in Hebron, Palestine.



3 - Prophet Moses (pbuh):

The children of Israel carefully considered what had been said among themselves, generation after another, about Prophet Abraham (pbuh): that from his descendants there would emerge a boy who would cause the fall of the king of Egypt. This news was so well-known among the children of Israel that it reached the Pharaoh, after being mentioned to him by some of his princes. As a result and a precautionary measure, Pharaoh ordered that the sons of the children of Israel be killed to prevent such a boy from ever existing. Under the rule of Pharaoh, the children of Israel lived in oppression and injustice. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the Mufsidûn (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.). (Al-Qasas:4)

Allah wanted to bless the besieged children of Israel. 5. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors, 6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared. (Al-Qasas:5-6)

Pharaoh was extremely careful in ensuring that Moses would not be born, to the extent that he ordered his minions and midwives to circulate and ask pregnant women about their due dates; so the moment a male was born, he was immediately slaughtered by his butchers. However Allah wanted to show Pharaoh, Haman and their soldiers that which they feared, and when the mother of Moses gave birth to him, she knew she had to dispose of him or he would be slaughtered. And We inspired the mother of Mûsa (Moses), (saying): "Suckle him [Mûsa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers." (Al-Qasas:7)

She feared for him and thus she put him in a wicker basket and cast him into the river. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily! Fir'aun (Pharaoh), Hâmân and their hosts were sinners. (Al-Qasas:8)

The love for Moses was placed in the heart of Pharaoh's wife. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceive not (the result of that). (Al-Qasas:9)

As for Moses' mother, she put her trust in Allah. 10. And the heart of the mother of Mûsa (Moses) became empty [from every thought, except the thought of Mûsa (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers. 11. And she said to his [Musa's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not. (Al-Qasas:10-11) 12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?" 13. So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allâh is true. But most of them know not. (Al-Qasas:12-13)

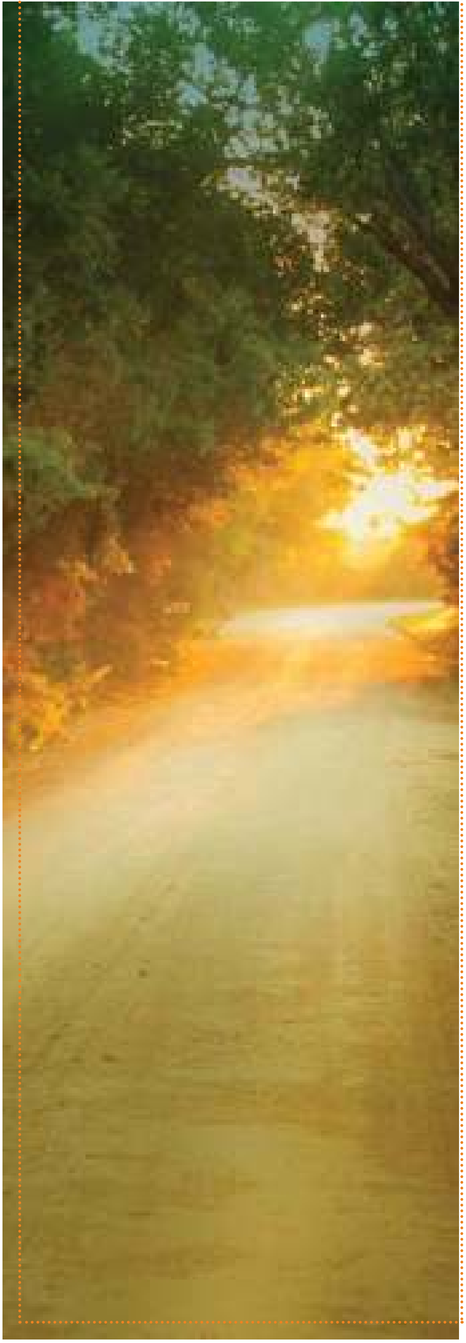
So it came to be that Prophet Moses (pbuh), Pharaoh's sworn enemy, was raised in his own home, right under his nose. 14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukman (Prophethood, right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islâmic Monotheism]. And thus do We reward the Muhsinûn (i.e. good doers - see the footnote of V.9:120). 15. And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsa (Moses) struck him with his fist and killed him. He said: "This is of Shaitân's (Satan) doing, verily, he is a plain misleading enemy." 16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. 17. He said: "My Lord! For that with which You have favoured me, I will never more be a helper for the Mujrimûn (criminals, disobedient to Allâh, polytheists, sinners, etc.)!" (Al-Qasas:14-17)

However, after he killed his enemy and the enemy of the Israeli man, his plight continued. 18. So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before called for his help (again). Mûsa (Moses) said to him: "Verily, you are a plain misleader!" 19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsa (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right." 20. And there came a man running, from the farthest end of the city. He said: "O Mûsa (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to you of those who give sincere advice." 21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are Zâlimûn (polytheists and wrong-doers)!" (Al-Qasas:18-21)

Thus, he headed out of Egypt toward the city of Madian. 22. And when he went towards (the land of) Madyan (Midian) he said: “It may be that my Lord guides me to the Right Way.” 23. And when he arrived at the water of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: “What is the matter with you?” They said: “We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man.” 24. So he watered (their flocks) for them, then he turned back to shade, and said: “My Lord! Truly, I am in need of whatever good that You bestow on me!” (Al-Qasas:22-24)

The two daughters of Prophet Shu’aib (pbuh) told their father about what Moses had done for them and his act of chivalry. Prophet Shu’aib then sent one of his daughters to Moses: Then there came to him one of the two women, walking shyly. She said: “Verily, my father calls you that he may reward you for having watered (our flocks) for us.” (Al-Qasas:25)

Prophet Moses came to Prophet Shu’aib. So when he came to him and narrated the story, he said: “Fear you not. You have escaped from the people who are Zâlimûn (polytheists, disbelievers, and wrong-doers).” (Al-Qasas:25)



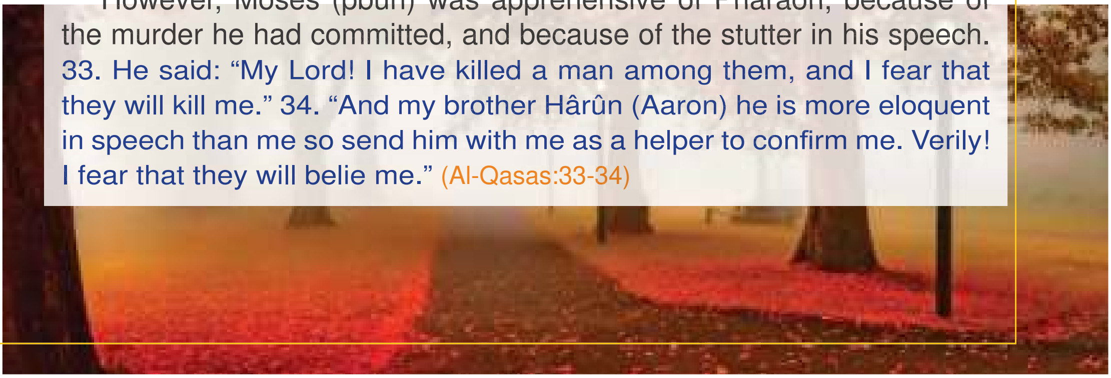
When Shu'aib's daughter saw how trustworthy Moses (pbuh) was. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy." (Al-Qasas:26)

Afterwards, Shu'aib asked Moses: 27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wil?l, you will find me one of the righteous." 28. He [Mûsa (Moses)] said: "That (is settled) between me and you.? whichever of the two terms I fulfill, there will be no injustice to me, and Allâh is Surety over what we say." (Al-Qasas:27-28)

When Moses had fulfilled the term which they had agreed upon, he traveled with his family. Then, when Mûsa (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning fire-brand that you may warm yourselves." (Al-Qasas:29)

Subsequently, he received the revelation from Allah. 30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree: "O Mûsa (Moses)! Verily! I am Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists)! 31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said): "O Mûsa (Moses)! Draw near, and fear not. Verily, you are of those who are secure. 32. "Put your hand in your bosom, it will come forth white without a disease, and draw your hand close to your side to be free from fear (that which you suffered from the snake, and also by that your hand will return to its original state). These are two Burhân (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are Fâsiqûn (rebellious, disobedient to Allâh). (Al-Qasas:30-32)

However, Moses (pbuh) was apprehensive of Pharaoh, because of the murder he had committed, and because of the stutter in his speech. 33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me." 34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me so send him with me as a helper to confirm me. Verily! I fear that they will belie me." (Al-Qasas:33-34)



He asked Allah (Glorified be He) to aid him with his brother Aaron and make him a minister with him. 29. “And appoint for me a helper from my family, 30. Hârûn (Aaron), my brother; 31. Increase my strength with him, 32. And let him share my task (of conveying Allâh’s Message and Prophethood), 33. That we may glorify You much, 34. And remember You much, 35. Verily! You are of us Ever a Well-Seer.” 36. Allâh said: “You are granted your request, O Mûsa (Moses)!” (Tâ¬-Hâ:29-36)

Off they went to Pharaoh to convey the call to worship Allah Alone, taking no partner with Him, and to demand the release of the oppressed captives from his grip and power, i.e. the Children of Israel. They demanded, in the name of Allah, that Pharaoh let them worship their Lord and God where they choose, and dedicate themselves to His Oneness, and supplicate and beseech Him much. Despite this, Pharaoh was filled with conceit, insolence and tyranny; he looked at Moses with contempt and derogation, and said to him: 18. [Fir’aun (Pharaoh)] said [to Mûsa (Moses)]: “Did we not bring you up among us as a child? And you did dwell many years of your life with us.” 19. “And you did your deed, which you did (i.e. the crime of killing a man). And you are one of the ingrates.” (Ash-Shu’arâ’:18-19)

Moses replied: Mûsa (Moses) said: “I did it then, when I was an ignorant (as regards my Lord and His Message).” (Ash-Shu’arâ’:20)

That is, before he received Allah’s revelation. “So I fled from you when I feared you. But my Lord has granted me Hukman (i.e. religious knowledge, right judgement of the affairs and Prophethood), and appointed me as one of the Messengers. (Ash-Shu’arâ’:21)

Next, he replied to Pharaoh about what he had bestowed on him by rearing him and the kindness he had showed to him. “And this is the past favour with which you reproach me, that you have enslaved the Children of Israel.” (Ash-Shu’arâ’:22)

That is, did this act of benevolence which Pharaoh mentioned, that he showed kindness to Moses, give Pharaoh the right to manipulate all of this great nation, of which Moses was one, and enslave them by using them for his works and in his service. Next Pharaoh questioned Moses about his Lord: Fir’aun (Pharaoh) said: “And what is the Lord of the ‘Alamîn (mankind, jinns and all that exists)?” (Ash-Shu’arâ’:23)

A convincing answer was given. Mûsa (Moses) said: “Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.” (Ash-Shu’arâ’:24)

Pharaoh began to ridicule everything. Fir’aun (Pharaoh) said to those around: “Do you not hear (what he says)?” (Ash-Shu’arâ’:25)

Yet, Moses continued his call to Allah’s guidance. Mûsa (Moses) said: “Your Lord and the Lord of your ancient fathers!” (Ash-Shu’arâ’:26)

In spite of this, Pharaoh became even more impudent. Fir’aun (Pharaoh) said: “Verily, your Messenger who has been sent to you is a madman!” (Ash-Shu’arâ’:27)

However, Moses, the Messenger of Allah, was tenacious and did not give up his case. Mûsa (Moses) said: “Lord of the east and the west, and all that is between them, if you did but understand!” (Ash-Shu’arâ’:28)

Pharaoh, the arrogant dictator, who had lost the argument, his reason and logic, threatened Moses. Fir’aun (Pharaoh) said:

“If you choose an ilâh (god) other than me, I will certainly put you among the prisoners.” (Ash-Shu’arâ’:29)

Since ridicule and mockery did not distract Moses (pbuh) from his call to Allah’s path, neither did the threats, he replied: 30. Mûsa (Moses) said: “Even if I bring you something manifest (and convincing)?” 31. Fir’aun (Pharaoh) said: “Bring it forth then, if you are of the truthful!” 32. So [Mûsa (Moses)] threw his stick, and behold, it was a serpent, manifest. 33. And he drew out his hand, and behold, it was white to all beholders! (Ash-Shu’arâ’:30-34)

Pharaoh feared that his people might believe in Moses’ message. 34. [Fir’aun (Pharaoh)] said to the chiefs around him: “Verily! This is indeed a well-versed sorcerer.” 35. “He wants to drive you out of your land by his sorcery, then what is it your counsel, and what do you command?” 36. They said: “Put him off and his brother (for a while), and send callers to the cities;” 37. “To bring up to you every well-versed sorcerer.” (Ash-Shu’arâ’:34-37)

After Pharaoh heard all of Moses’ sound arguments, he became even more arrogant and continued to reject the call to Allah. 56. And indeed We showed him [Fir’aun (Pharaoh)] all Our Signs and Evidences, but he denied and refused. 57. He [Fir’aun (Pharaoh)] said: “Have you come to drive us out of our land with your magic, O Mûsa (Moses)?” 58. “Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we, nor you shall fail to keep, in an open wide place where both shall have a just and equal chance (and beholders could witness the competition).” 59. [Mûsa (Moses)] said: “Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).” 60. So Fir’aun (Pharaoh) withdrew, devised his plot and then came back. (Tâ¬-Hâ:56-60)

Prophet Moses feared that they would be eternally tormented in hell. Mûsa (Moses) said to them: “Woe unto you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably.” (Tâ¬-Hâ:61)

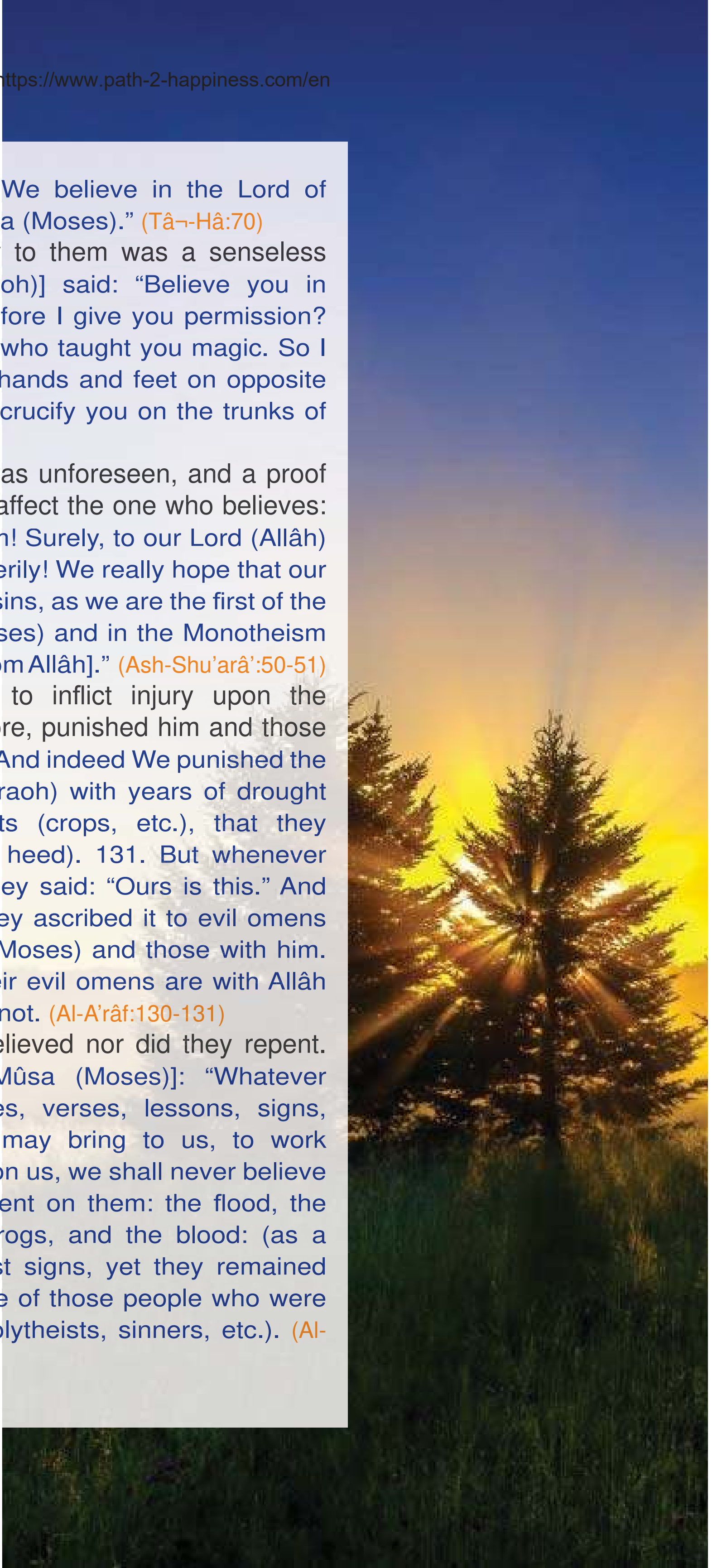
They disagreed among themselves, and some of them said that they were not the words of a magician. Then they debated with one another what they must do, and they kept their talk secret. (Tâ¬-Hâ:62)

However, they returned and most of them said: 63. They said: “Verily! These are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles.” 64. “So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful.” (Tâ¬-Hâ:63-64) 65. They said: “O Mûsa (Moses)! Either you throw first or we be the first to throw?” 66. [Mûsa (Moses)] said: “Nay, throw you (first)!” Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast. (Tâ¬-Hâ:65-66)

He was afraid that the magicians might enchant the people. So Mûsa (Moses) conceived a fear in himself. (Tâ¬-Hâ:67)

Next came the command from Allah. 68. We (Allâh) said: “Fear not! Surely, you will have the upper hand.” 69. “And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician’s trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain.” (Tâ¬-Hâ:68-69) 117. And We inspired Mûsa (Moses) (saying): “Throw your stick,” and behold! It swallowed up straight away all the falsehoods which they showed. 118. Thus truth was confirmed, and all that they did was made of no effect. (Al-A’râf:117-118)

Afterwards came the most unexpected surprise! 119. So they were defeated there and then, and were returned disgraced.120. And the sorcerers fell down prostrate.121. They said: “We believe in the Lord of the ‘Alamîn (mankind, jinns and all that exists).”122. “The Lord of Mûsa (Moses) and Hârûn (Aaron).” (Al-A’râf:119-122) So the magicians fell down



prostrate. They said: “We believe in the Lord of Hârûn (Aaron) and Mûsa (Moses).” (Tâ¬-Hâ:70)

But Pharaoh’s reply to them was a senseless threat. [Fir’aun (Pharaoh)] said: “Believe you in him [Mûsa (Moses)] before I give you permission? Verily! He is your chief who taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms.” (Tâ¬-Hâ:71)

Their reply to him was unforeseen, and a proof of how much faith can affect the one who believes: 50. They said: “No harm! Surely, to our Lord (Allâh) we are to return;”51. “Verily! We really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mûsa (Moses) and in the Monotheism which he has brought from Allâh].” (Ash-Shu’arâ’:50-51)

Pharaoh continued to inflict injury upon the believers. Allah, therefore, punished him and those who followed him. 130. And indeed We punished the people of Fir’aun (Pharaoh) with years of drought and shortness of fruits (crops, etc.), that they might remember (take heed). 131. But whenever good came to them, they said: “Ours is this.” And if evil afflicted them, they ascribed it to evil omens connected with Mûsa (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not. (Al-A’râf:130-131)

Still, they neither believed nor did they repent. 132. They said [to Mûsa (Moses)]: “Whatever Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you.” 133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood: (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were Mujrimûn (criminals, polytheists, sinners, etc.). (Al-A’râf:132-133)

Soon they became exhausted and felt overcome 134. And when the punishment fell on them they said: "O Mûsa (Moses)! Invoke your Lord for us because of His Promise to you. If you will remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! They broke their word! (Al-A'râf:134-135)

In fact, they did not fulfill any of what they had said and promised, but instead fell far short from fulfilling these promises. So We took retribution from them. We drowned them in the sea, because they belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them. (Al-A'râf:136)

The disbelieving folk of Egypt persisted in their polytheism, insolence and stubbornness in accordance with their ruler Pharoah, and in contradiction to Allah's prophet and messenger, the one who Allah talked to, Moses, the son of Amran (pbuh). Allah established a powerful and weighty argument against the disbelievers of Egypt. Moreover, he performed manifest, supernatural signs that dazzled their eyes and baffled their minds. Nevertheless, they neither refrained from nor abandoned their actions. Only a few of Pharaoh's followers believed in Moses' message, in addition to all the magicians and the children of Israel. However, they hid their belief from Pharaoh, for they were frightened of his tyranny and authority. Allah inspired Moses and his brother Aaron (may peace be upon them both) to mark their peoples' dwellings in order to make them distinct from the houses of the disbelievers, so they would be ready to leave when ordered. The other reason for this was so that they might easily recognize each other's houses from that of the disbelievers, and that they were commanded to worship Allah in them. And We inspired Mûsa (Moses) and his brother (saying): "Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salât (Iqâmat-as-Salât), and give glad tidings to the believers.” (Yûnus:87)

Subsequently, Allah revealed the following to his servant, Moses: And We inspired Mûsa (Moses), saying: “Take away My slaves by night, verily, you will be pursued.” (Ash-Shu’arâ’:52)

Upon that Pharaoh replied: 53. Then Fir’aun (Pharaoh) sent callers to (all) the cities. 54. (Saying): “Verily! These indeed are but a small band.” 55. “And verily, they have done what has enraged us;” 56. “But we are host all assembled, amply fore-warned.” (Ash-Shu’arâ’:53-56)

It was Allah’s will: 57. So, We expelled them from gardens and springs, 58. Treasures, and every kind of honourable place.59. Thus [We turned them (Pharaoh’s people) out] and We caused the Children of Israel to inherit them. (Ash-Shu’arâ’:57-59)

Soon they were hot on their tracks. So they pursued them at sunrise. (Ash-Shu’arâ’:60)

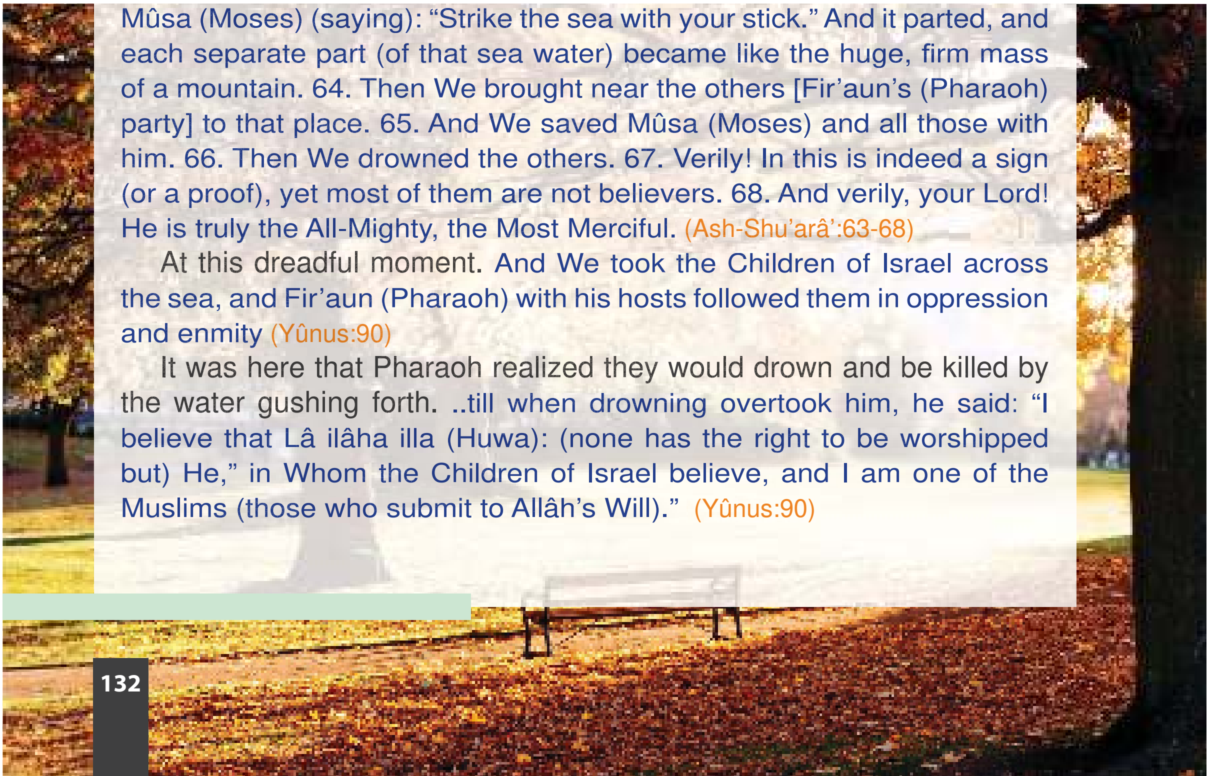
When they were in eyesight of the Children of Israel. And when the two hosts saw each other, the companions of Mûsa (Moses) said: “We are sure to be overtaken.” (Ash-Shu’arâ’:61)

However, the reply of Moses, the messenger of Allah (pbuh), was full of confidence and trust in Allah the Almighty. [Mûsa (Moses)] said: “Nay, verily! With me is my Lord, He will guide me.” (Ash-Shu’arâ’:62)

Allah’s Guidance and Mercy descended on them. 63. Then We inspired Mûsa (Moses) (saying): “Strike the sea with your stick.” And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain. 64. Then We brought near the others [Fir’aun’s (Pharaoh) party] to that place. 65. And We saved Mûsa (Moses) and all those with him. 66. Then We drowned the others. 67. Verily! In this is indeed a sign (or a proof), yet most of them are not believers. 68. And verily, your Lord! He is truly the All-Mighty, the Most Merciful. (Ash-Shu’arâ’:63-68)

At this dreadful moment. And We took the Children of Israel across the sea, and Fir’aun (Pharaoh) with his hosts followed them in oppression and enmity (Yûnus:90)

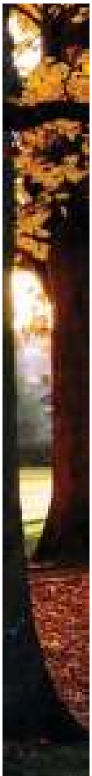
It was here that Pharaoh realized they would drown and be killed by the water gushing forth. ..till when drowning overtook him, he said: “I believe that Lâ ilâha illa (Huwa): (none has the right to be worshipped but) He,” in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh’s Will).” (Yûnus:90)



Nonetheless, it was too late to repent; for death had overtaken them. Now (you believe) while you refused to believe before and you were one of the Mufsidûn (evil-doers, corrupts, etc.). (Yûnus:91)

So Allah perfected His Grace on the Children of Israel by drowning their enemy. And when they crossed the sea: And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: “O Mûsa (Moses)! Make for us an ilâhan (a god) as they have âliha (gods).” (Al-A’râf:138)

What a senseless thing to request after the grace that Allah had granted them by saving them from Pharaoh and his soldiers. 138. He said: “Verily, you are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to worship none but Allâh Alone, the One and the Only God of all that exists).” 139. [Mûsa (Moses) added:] “Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain.” (Al-A’râf:138-139)



Consequently, prophet Moses went to meet his Lord at an appointed time and place. And We appointed for Mûsa (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsa (Moses) said to his brother Hârûn (Aaron): “Replace me among my people, act in the Right Way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the Mufsidûn (mischief-makers).” (Al-A’râf:142)

Allah spoke to Moses and favored him with His words and message. (Allâh) said: “O Mûsa (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful.” (Al-A’râf:144)

He blessed him with advice for and the lesson that was drawn from all things, and the Torah which contains Allah's laws. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of Al-Fâsiqûn (the rebellious, disobedient to Allâh). (Al-A'râf:145)

When the meeting had concluded and Allah had given Moses the Torah, he returned to his people and found them worshipping a calf: 148. And the people of Mûsa (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it for worship and they were Zâlimûn (wrong-doers). 149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers." (Al-A'râf:148-149)

The impact of this profound news was very great on Moses. 150. And when Mûsa (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hârûn (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zâlimûn (wrong-doers)." 151. Mûsa (Moses) said: "O my Lord! Forgive me and my brother, and make us enter into Your Mercy, for you are the Most Merciful of those who show mercy." (Al-A'râf:150-151)

He addressed the Samaritan who had crafted the calf, and said to him: [Mûsa (Moses)] said: "And what is the matter with you. O Samiri? (i.e. why did you do so?)" (Tâ¬-Hâ:95)

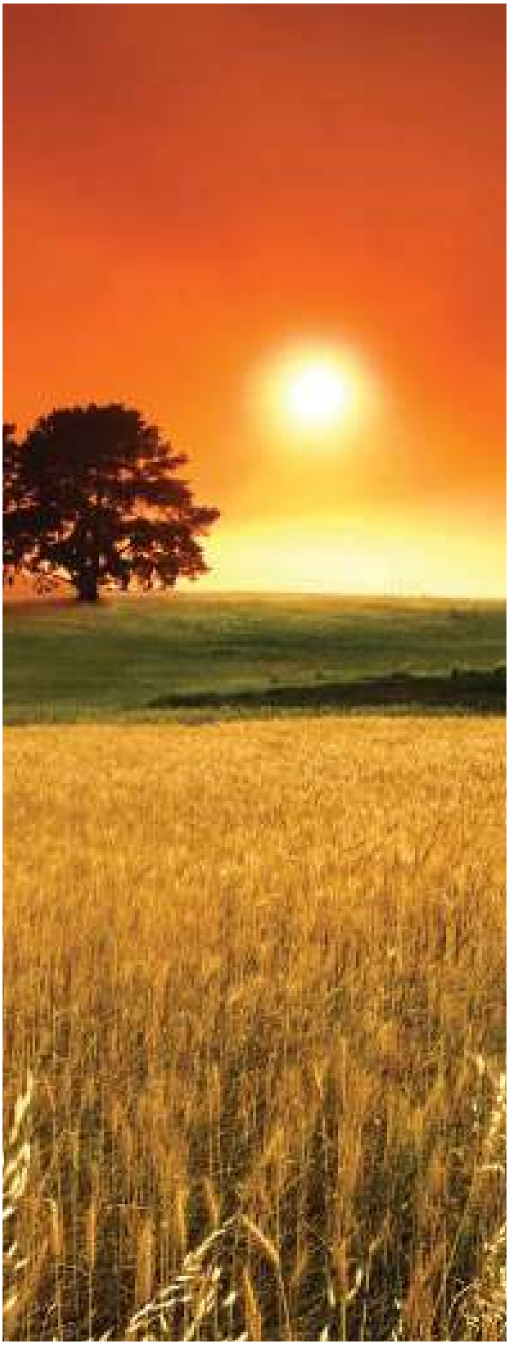
The Samaritan replied: (Samiri) said: "I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger [Jibrael's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me." (Tâ¬-Hâ:96)

Moses' reply was strong and conclusive in relation to ascribing gods with Allah. 97. Mûsa (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your ilâh (god), to which you have been devoted. We will certainly burn it, and scatter its particles in the sea." 98. "Your Ilâh (God) is only Allâh, the One (Lâ ilâha illa Huwa) (none has the right to be worshipped but He). He has full knowledge of all things." (Tâ¬-Hâ:97-98)

Afterwards, Moses (pbuh) led his people towards the Holy Land, after collecting the tablets. And when the anger of Mûsa (Moses) was appeased, he took up the Tablets, and in their inscription was guidance and mercy for those who fear their Lord. (Al-A'râf:154)

Some of the children of Israel did not accept some of what the Torah contained. Thus, as a sign, Allah raised the mountain above them. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him." (Al-A'râf:171)

They adhered to the Torah only out of fear that the mountain would fall on them, despite the fact that it served as a guidance and mercy to them. The narrow-mindedness of the children of Israel with Allah's prophet, Moses (pbuh), did not stop there. One of them unjustly took the life of a soul of a wealthy man from the children of Israel. It was the nephew of the rich man who had gone to him in the night and murdered him! Those accused disagreed among each other, and each person denied the charge. Thus, they went to ask Moses, the Messenger of Allah, for his judgment. They said narrow-mindedly and insolently, that if Moses really was a prophet that he should ask his Lord to reveal who committed the crime! Allah ordered Moses to command the children of Israel to take a cow and slaughter it. Then they were to take a part from that cow and hit the dead person with it. Allah said that He would resurrect him and that he would speak and tell them who the person was that had committed the murder. Allah says: 72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding. 73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand. (Al-Baqarah:72-73)



"Slaughter a cow!" Moses said, adding that if they took any cow, it would be sufficient for them. But instead, they were stubborn. Allah said the following through the tongue of His prophet, Moses: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among Al-Jâhilûn (the ignorants or the foolish)." (Al-Baqarah:67)

The children of Israel replied: They said, "Call upon your Lord for us that He may make plain to us what it is!" (Al-Baqarah:68)

They were an obstinate people and for that Allah made this matter difficult for them. He said, "He says, 'Verily, it is a cow neither too old nor too young (Al-Baqarah:68)

Moses said that it should be a cow which was neither very old nor very young. He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded." (Al-Baqarah:68)

They tightened the circle even more around themselves. They said, "Call upon your Lord for us to make plain to us its colour." (Al-Baqarah:69)

The Samaritan is the maker of the calf

It is impossible that Allah's prophet, Aaron (pbuh), is the maker of the calf and an advocate of polytheism; for all prophets and messengers are advocates of the Oneness of Allah, and whoever says what contradicts this, then he has distorted the truth, such as what is mention in Exodus: "2And Aaron said to them, 'Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me.' 3And all the people broke off the golden earrings which were in their ears, and brought them to Aaron. 4And he received them at their hand, and fashioned it with a engraving tool, after he had made it a molten calf: and they said, 'These be your gods, O Israel, which brought you up out of the land of Egypt.'"(Exodus 32: 2-4)

But Allah had not mention any detail about the color, since it was not a prerequisite, He said, "He says, 'It is a yellow cow, bright in its colour, pleasing to the beholders.' " (Al-Baqarah:69)

They argued in a closed meeting among themselves for a while, and then they returned to Moses. They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allâh wills, we will be guided." (Al-Baqarah:70)

He replied to them: He [Mûsa (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.'" They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. (Al-Baqarah:71)

Thus, they sent agents to circulate the cities and the villages of the children of Israel, one by one, until they found the cow after much difficulty and at a high cost. Finally, they slaughtered it, though they were near to not doing so, and then they hit the dead body, whose killer they differed about, with a part of the cow. Suddenly and miraculously the dead body sprung up from his grave by Allah's will and stood in front of them, alive and well. Consequently, Moses asked him who had killed him. He said that it was such and such a person. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand. (Al-Baqarah:73)

And when they reached the Holy Land, they found people of tyrannical strength residing there. 20. And (remember) when Mûsa (Moses) said to his people: “O my people! Remember the Favour of Allâh to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the ‘Alamîn (mankind and jinns, in the past).” 21. “O my people! Enter the holy land (Palestine) which Allâh has assigned to you, and turn not back (in flight) for then you will be returned as losers.” 22. They said: “O Mûsa (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter.” (Al-Mâ’idah:20-22)They said: “O Mûsa (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here.” (Al-Mâ’idah:24)

Allah dispraised their slackness and abandonment of jihad; He punished them by making them wander throughout the land for contradicting their messenger. Moses said: He [Mûsa (Moses)] said: “O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fâsiqûn (rebellious and disobedient to Allâh)!” (Al-Mâ’idah:25)

Allah responded: (Allâh) said: “Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Fâsiqûn (rebellious and disobedient to Allâh).” (Al-Mâ’idah:26)

They wandered aimlessly in the wilderness without any destination, for days and nights, in the morning and evening, for a total of 40 years.

4 –Jesus (pbuh) the son of Mary (may Allah be pleased with her),:

Imran (pbuh) was the father of Mary and a great worshipper of the children of Israel. He was a descendant of Prophet David (pbuh) from an immaculate and pure house. Mary's mother, who was a barren old women, deeply desired to have a son and she, therefore, vowed to Allah that if she fell pregnant she would make her son be dedicated to serving Allah. He would be confined to the service of the Baitul Maqdis, the mosque of the Sacred House (in Jerusalem). 35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing." 36. Then when she delivered her [child Maryam (Mary)], she said: "O my Lord! I have delivered a female child," - and Allâh knew better what she delivered, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from Shaitan (Satan), the outcast."(Âl-'Imrân:37)

Allah accepted that vow from Mary's mother. "So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner" (Âl-'Imrân:37)

She was beautiful and pleasant, and she took the path of the happy and righteous. Allah, therefore, says: and put her under the care of Zakariyâ (Zachariya). (Âl-'Imrân:37)

Allah also graced her by placing her under the guardianship of a prophet, Zackariah. It was said that he was her aunt's husband or her sister’s husband. Every time Zakariyâ (Zachariya) entered Al-Mihrâb to (visit) her, he found her supplied with sustenance. He said: “O Maryam (Mary)! From where have you got this?” She said, “This is from Allâh.” Verily, Allâh provides sustenance to whom He wills, without limit.” (Âl-’Imrân:37)

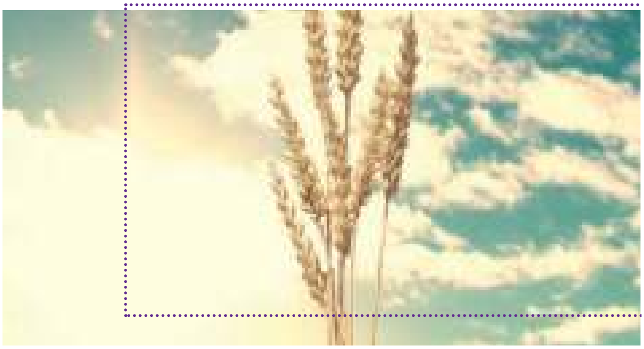
This was an honor and support from Allah. Her Lord honored, chose, purified, perfected and ordered her to worship Him. 42. And (remember) when the angels said: “O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the ‘Alamîn (mankind and jinns) (of her lifetime).” 43. O Mary! “Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and Irkâ’i (bow down etc.) along with Ar-Râki’ûn (those who bow down etc.).” (Âl-’Imrân:42-43)

Then, when Allah willed the birth of Jesus (pbuh), Mary withdrew and secluded herself from her family. 16. And mention in the Book (the Qur’ân, O Muhammad [sal-Allâhu ‘alayhi wa sallam], the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. 17. She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects. (Maryam:16-17)

She was afraid of him and thought that he wanted to be indecent with her. 18. She said: “Verily! I seek refuge with the Most Beneficent (Allâh) from you, if you do fear Allâh.” 19. (The angel) said: “I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son.” (Maryam:18-19)

The virgin Mary was amazed at this. She said: “How can I have a son, when no man has touched me, nor am I unchaste?” (Maryam:20)

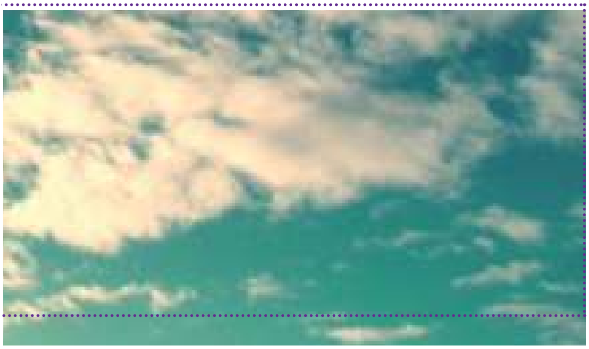
The angel said to her that this is the decision of Allah, and that this infant will be a sign and a proof from Allah, Who is Most Able to do whatever He wills. He said: “So (it will be), your Lord said: ‘That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).’ “ (Maryam:21)



Thus, the Will of Allah proceeded in creating the sign of the virgin birth of Jesus (pbuh), who was born from a chaste woman who had not fallen into adultery or sin, and he was without a father. This is a mercy from Allah, and what He had pre-ordained came into effect. Jesus's birth was a miracle, and a sign and proof, similar to the creation of Adam with neither a father nor a mother. 59. Verily, the likeness of 'Iesa (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was. 60. (This is) the truth from your Lord, so be not of those who doubt. (Âl-'Imrân:59-60)

Prophets are the best of mankind

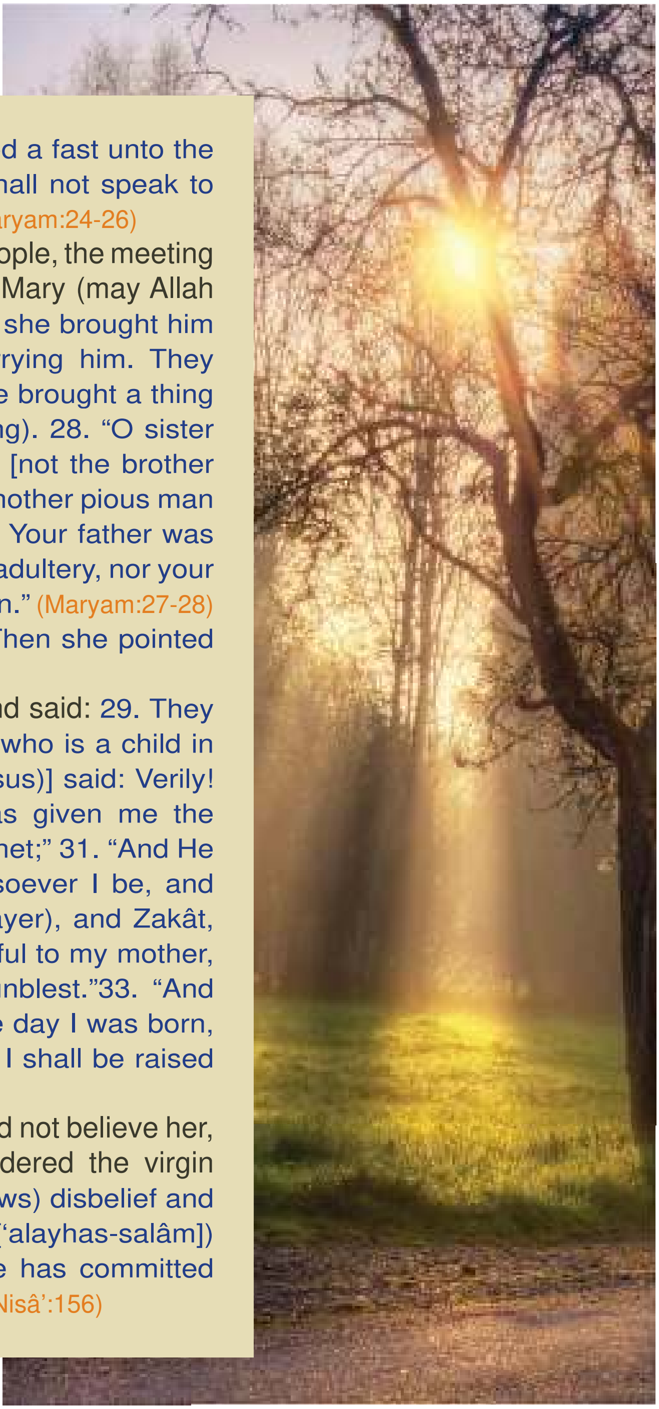
"Some distortions about Allah's prophets and messengers mention that they became drunk, committed adultery, or gave orders to kill people. All are distortions which are not worthy of people with ethics - let alone those who are the best of people... who are Allah's prophets. Such distortions we find in the Bible about David (pbuh) in Samuel (2) 11: 2-26, and Joshua the son of Nun, (pbuh) in Joshua 6: 24, and also Moses, (pbuh) in Numbers 31: 14-18, as well as others. All are distortions that do not befit Allah's messengers."



When she conceived him, she isolated herself from her people. So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem). (Maryam:22)

She felt the intense pains of labor. And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" (Maryam:23)

Here another miracle occurred to Prophet Jesus (pbuh). 24. Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;" 25. "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you." 26. "So eat and drink and be glad, and if you see any human



being, say: ‘Verily! I have vowed a fast unto the Most Beneficent (Allâh) so I shall not speak to any human being this day.’” (Maryam:24-26)

When she returned to her people, the meeting was tough on the pure chaste Mary (may Allah be pleased with her). 27. Then she brought him (the baby) to her people, carrying him. They said: “O Mary! Indeed you have brought a thing Fariya (an unheard mighty thing). 28. “O sister (i.e. the like) of Hârûn (Aaron) [not the brother of Mûsa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.” (Maryam:27-28)

She did not answer them. Then she pointed to him. ! (Maryam:29)

They disapproved of that and said: 29. They said: “How can we talk to one who is a child in the cradle?” 30. “He [‘Iesa (Jesus)] said: Verily! I am a slave of Allâh, He has given me the Scripture and made me a Prophet;” 31. “And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live.” 32. “And dutiful to my mother, and made me not arrogant, unblest.”33. “And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!” (Maryam:29-33)

However, a group of Jews did not believe her, and falsely accused and slandered the virgin Mary: And because of their (Jews) disbelief and uttering against Maryam (Mary [‘alayhas-salâm]) a grave false charge (that she has committed illegal sexual intercourse); (An-Nisâ’:156)

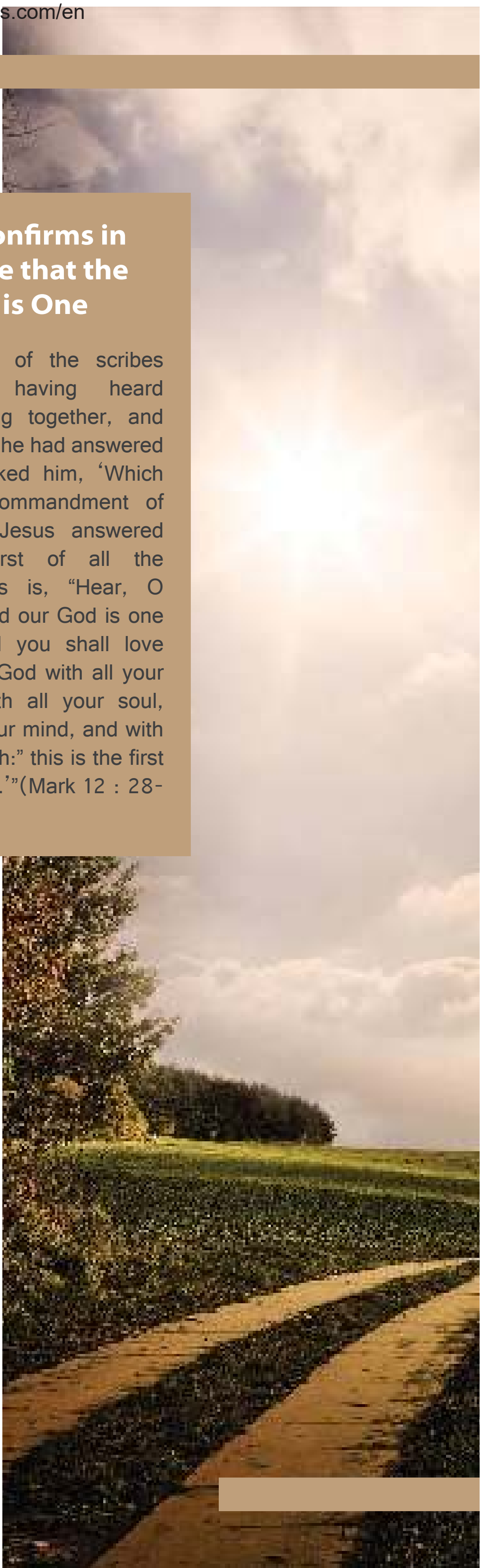
They accused her of adultery, but Allah acquitted her and said about her: His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the words of Allâh and His Books]. (Al-Mâ'idah:75)

She believed in the prophet-hood and the message of Jesus, and that he was truthful; and Allah blessed his servant and His messenger Jesus and his mother: (Remember) when Allâh will say (on the Day of Resurrection). "O 'Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rûh¬ul¬Qudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al¬Hikmah (the power of understanding), the Taurât (Torah) and the Injeel (Gospel) (Al-Mâ'idah:110)

Allah supported him with miracles and signs. 110. "and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'" 111. "And when I (Allâh) put in the hearts of Al-Hawârîeen (the disciples) [of 'Iesa (Jesus)] to believe in Me and My Messenger, they said: 'We believe. And bear witness that we are Muslims.'" (Al-Mâ'idah:110-111)

Subsequently, it happened that the disciples asked Jesus (pbuh) to call upon the Lord to send down to them a table from the sky. Allah says: (Remember) when Al-Hawârîûn (the disciples) said: "O 'Iesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" (Al-Mâ'idah:112-113)

He was afraid that they would not give due thanks



for it. 112. 'Iesa (Jesus) said: "Fear Allâh, if you are indeed believers." 113. They said: "We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses." (Al-Mâ'idah:112-113)

He called on his Lord: 114. 'Iesa (Jesus), son of Maryam (Mary), said: "O Allâh, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers." 115. Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alamîn (mankind and jinns)." (Al-Mâ'idah:114-115)

Jesus confirms in the Bible that the Lord is One

"28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' 29And Jesus answered him, 'The first of all the commandments is, "Hear, O Israel; The Lord our God is one Lord: 30 And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength:" this is the first commandment.'"(Mark 12 : 28-30)

Some of those upon which the table descended disbelieved.

As for the Jews of the Children of Israel who had denied Jesus, the prophet of Allah, there disbelief, discredit and cunning against him continued: And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allâh planned too. And Allâh is the Best of the planners. (Âl-'Imrân:54)

Allah told him about their cunning plan, and how Allah would save him from them. And (remember) when Allâh said: "O 'Iesa

(Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that ‘Iesa (Jesus) is Allâh’s son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad [sal-Allâhu ‘alayhi wa sallam], ‘Iesa (Jesus), Mûsa (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur’ân] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute.” (Âl-’Imrân:55)

When they continued to breach the covenants, and continued to kill the prophets of Allah and falsely accuse pure and noble Mary, Allah says: 155. Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: “Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)” - nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little. 156. And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse); 157. And because of their saying (in boast), “We killed Messiah ‘Iesa (Jesus), son of Maryam (Mary), the Messenger of Allâh,” (An-Nisâ’: 155-157)

However, Allah rescued him from them. but they killed him not, nor crucified him (An-Nisâ’:157)

Instead they killed someone who looked like him. 157. but the resemblance of ‘Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. ‘Iesa (Jesus), son of Maryam (Mary)]: 158. But Allâh raised him [‘Iesa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allâh is Ever All¬-Powerful, All¬-Wise. (An-Nisâ’:157-158)

Allah saved his slave and messenger Jesus, and raised him up above. And there is none of the people of the Scripture (Jews and Christians), but must believe in him [‘Iesa (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being], before his [‘Iesa (Jesus) or a Jew’s or a Christian’s] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [‘Iesa (Jesus)] will be a witness against them. (An-Nisâ’:159)

Issa...In Islam

"When I studied Islam, I found another portrait of Jesus Christ (pbuh), one which had the deepest effect on my soul."

Frederick Dolamark

Archbishop of Johannesburg

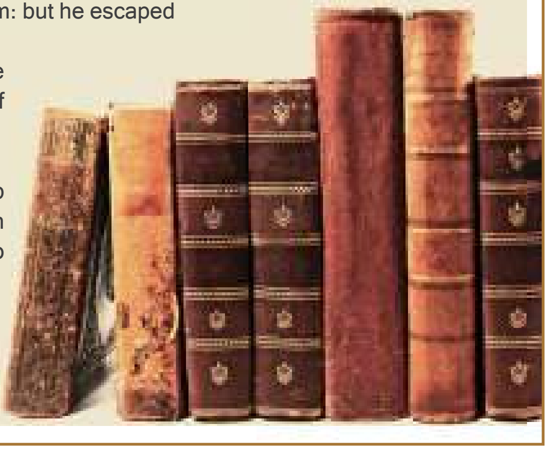
Thus, this is the reality of the story of Jesus, the son of Mary. 34. Such is 'Iesa (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).

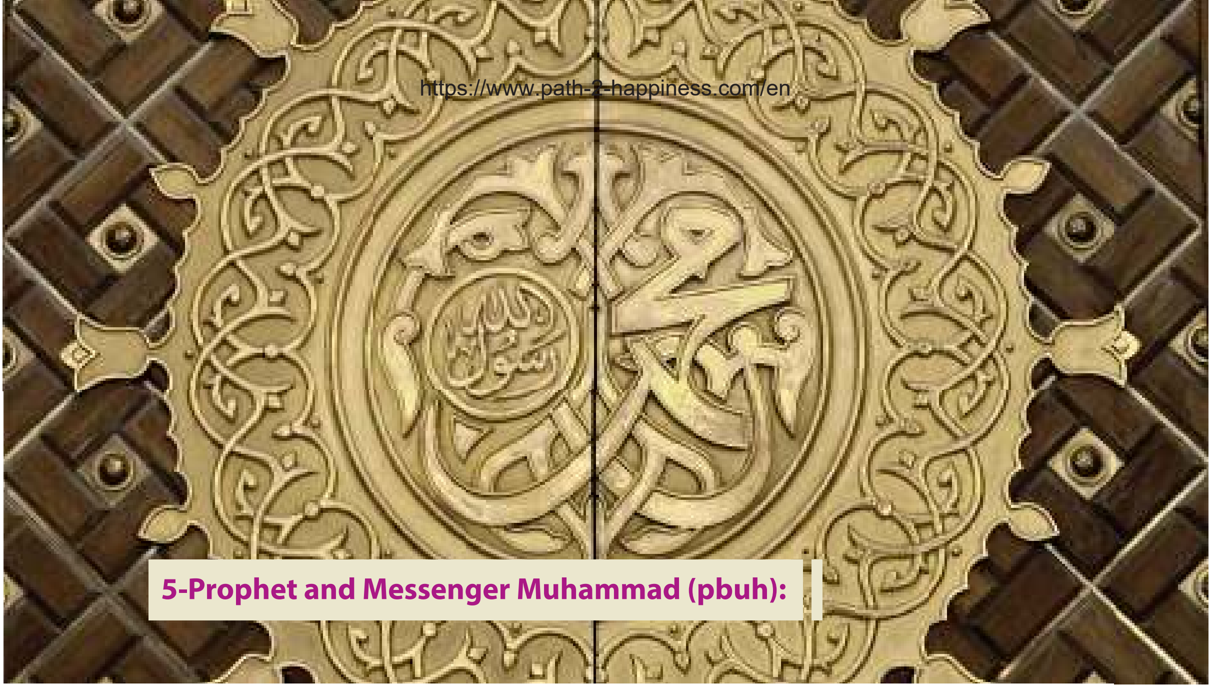
35. It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that 'Iesa (Jesus) is the son of Allâh]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is. (Maryam:34-35)

Allah makes it clear that it is not befitting for Allah to have children because He is the Creator and the Owner of all things; everything is in dire need of Him, and is submissive and servile to Him. All of the heavens and the earth are His servants and He is their Lord, there is no other god but Him.

The Bible denies the crucifixion and confirms the ascension of Jesus

- "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the middle of them, and so passed by." (John 8: 59)
- "Therefore they sought again to take him: but he escaped out of their hand,"(John 10: 39)
- " For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.
"(John 19: 36)
- ""this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven.'" (Acts 1: 11)





5-Prophet and Messenger Muhammad (pbuh):

Prophet Muhammad, may the peace and blessings of Allah be upon him, is the seal of the prophets and messengers. Glad tidings about him were brought by Prophet Jesus, the seal of the prophets from the children of Israel. Allah says: And (remember) when ‘Iesa (Jesus), son of Maryam (Mary), said: “O Children of Israel! I am the Messenger of Allâh unto you confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed.” But when he (Ahmed i.e. Muhammad [sal-Allâhu ‘alayhi wa sallam]) came to them with clear proofs, they said: “This is plain magic.” (As-Saff:6)

The glad tidings of him are found in the Torah and the Bible. Allah says: Those who follow the Messenger, the Prophet who can neither read nor write (i.e.Muhammad [sal-Allâhu ‘alayhi wa sallam]) whom they find written with them in the Taurât (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma’rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Taiyibât [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khabâ’ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allâh’s Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad [sal-Allâhu ‘alayhi wa sallam]), honour him, help him, and follow the light (the Qur’ân) which has been sent down with him, it is they who will be successful. (Al-A’râf:157)

Furthermore, Allah took the covenant from the prophets to believe in Muhammad and to support him if he was sent during their lives, and to inform their people about this to spread news of him among all the nations. Allah says: And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh, etc.), and afterwards there will come to you a Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." (Âl-'Imrân:81)

The holy Qur'an pointed out these glad tidings and rendered them as a proof of the truthfulness of Muhammad (pbuh).The Almighty says: And those who disbelieved, say: "You (O Muhammad [sal-Allâhu 'alayhi wa sallam]) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)." (ar-Ra'd:43)

He also says: 196. And verily, it (the Qur'ân, and its revelation to Prophet Muhammad [sal-Allâhu 'alayhi wa sallam]) is (announced) in the Scriptures [i.e. the Taurât (Torah) and the Injeel (Gospel)] of former people. 197. Is it not a sign to them that the learned scholars (like 'Abdullâh bin Salâm radhiallahu'anhu who embraced Islâm) of the Children of Israel knew it (as true)? (Ash-Shu'arâ':196-197)

He said the following about the position of the People of the Book, who are supposed to be the first to believe in him because they recognize him as they recognize their own sons: Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad [sal-Allâhu ‘alayhi wa sallam] or the Ka’bah at Makkah) as they recognize their sons. But verily, a party of them conceals the truth while they know it – [i.e. the qualities of Muhammad [sal-Allâhu ‘alayhi wa sallam] which are written in the Taurât (Torah) and the Injîl (Gospel)]. (al-Baqarah:146)

The Almighty also says: And when there came to them a Messenger from Allâh (i.e. Muhammad [sal-Allâhu ‘alayhi wa sallam]) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allâh behind their backs as if they did not know! (al-Baqarah:101)

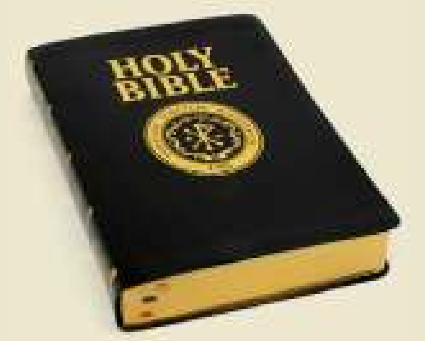
These glad tidings fit (the description of) Prophet Muhammad (pbuh) and show that he is the messenger whom Allah (Glorified be He) said would come. Yet a group of them concealed the truth, though they knew (it was the truth), and abandoned what was revealed to them in their holy books, throwing it behind their backs as if they did not know.

He (pbuh) came to preach the Oneness of Allah alone, with no partner, as did all the prophets and messengers before him. Allah says: And We did not send any Messenger before you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." (al-Anbiyaa:25)

He was also sent to confirm all the previous prophets and messengers before him, without making any distinction between them regarding belief in them. We make no distinction between any of them (al-Baqarah:136)

Moreover, whoever believes in Muhammad (pbuh) and does not believe in any prophet or messenger mentioned in the Qur'an, does not actually believe in him. He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad [sal-Allâhu 'alayhi wa sallam]), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Iesâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion). (Ash-Shûra:13)

He stressed that he is the slave of Allah. Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "I am only a man like you. It has been revealed



Muhammad is the seal of the prophets

"…for that God shall take me (Jesus) up from the earth, and shall change the appearance of the traitor, so that everyone shall believe him to be me; nevertheless, when he dies an evil death, I shall abide in that dishonor for a long time in the world. However, when Muhammad (pbuh) shall come, the sacred Messenger of God, that infamy shall be taken away."

The Gospel of Barnabas

to me that your Ilâh (God) is One Ilâh (God – i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”(al-Kahf:110)

The Prophet (pbuh) was illiterate, just as he was described he would be in the previous books. This is so that the people of the book, who knew his qualities as they were written in their book, would recognize and, therefore, know that he is the final messenger of Allah. Allah Almighty says: Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad [sal-Allâhu ‘alayhi wa sallam]) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injîl (Gospel) (John, xiv 16) with them, – he commands them for Al-Ma’rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful Al-Khabâ’ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh’s Covenant with the Children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him

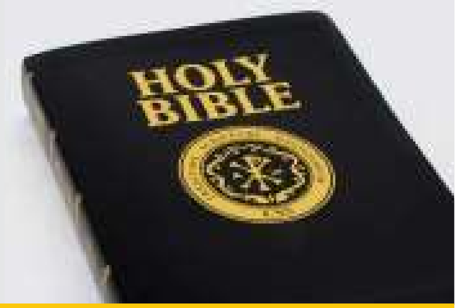
(Muhammad [sal-Allâhu ‘alayhi wa sallam]), honour him, help him, and follow the light (the Qur’ân) which has been sent down with him, it is they who will be the successful. (al-A’raaf:157)

He went forth and performed many tangible miracles by the will of Allah, as did his predecessors. Yet the major miracle was the Glorious Qur’an, in which there is mentioned the news of the forefathers and the coming generations, a manifestation, guidance, mercy and giver of glad tidings. And We have sent down to you the Book (the Qur’ân) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).(an-Nahl:89)

And also insight for the believers. This (Qur’ân) is a clear insight and evidence for mankind, and a guidance and a mercy for a people who have Faith with certainty.(al-Jaathiyah:20)

The illiterate prophet (pbuh) clarified to the people what they differed about, through the Qur’an: And We have not sent down the Book (the Qur’ân) to you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]), except that you may explain clearly to them those things in which they differ, (an-Nahl:64)

Despite their knowledge of his honesty and integrity (they used to call him As-Sadiqul ‘Ameen, the honest and trustworthy one) the disbelieving folk of the tribe of Quraysh still denied him. So Allah challenged them to gather all the human beings and even the jinn, and produce the like of this Qur’an.



The gospel foretells of the coming of Muhammad

“And this mocking shall continue until the advent of Muhammad (pbuh); the Messenger of God, who shall reveal this deception to those who believe in God’s Law.”

“It is also mentioned in Isaiah: ‘I have made your name, Muhammad. O Muhammad, O beloved of the Lord, your name will abide forever.’

“It was mentioned in the Book of Habakkuk: ‘God came from Teman, and the Holy One from mount Paran. The heavens shined with Muhammad’s beauty, and the earth was full of his praise. And his brightness was as the light.” (Mount Paran is Mecca)

“It was also stated in the book of Isaiah: ‘What I have given to him I shall not give to anyone else: Ahmad, because he praises God, which comes from the best part of the earth, and this will bring joy to mankind and they will recite the word of divine unity on every hill and glorify God in every high place.’”

The Gospel of Barnabas, Books of Isaiah and Habakkuk

Say: "If mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, (Israa:88)

Still, they disbelieved and were unable to produce even ten chapters like those of the Qur'an, despite their linguistic capabilities and ingenuity. Or they say, "He (Prophet Muhammad [sal-Allâhu 'alayhi wa sallam]) forged it (the Qur'ân)." Say: "Bring you then ten forged Sûrah (chapters) like it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!" (Hood:13)

They were incapable of doing that. Thus, Allah challenged them to produce even one chapter similar to that of the Qur'an: And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad [sal-Allâhu 'alayhi wa sallam]), then bring a Sûrah (chapter) of the like thereof (al-Baqarah:23)

Still, they were incapable of doing even that, though they were eloquent rhetoricians.

The tribe of the Qurayish continued to deny the Prophet. Allah ordered him to be patient, just like the Ulu Al-'Azm (those with firm resolution) of the prophets who were patient before him: Abraham, Noah, Moses and Jesus, peace be upon them all. Therefore be patient (O Muhammad [sal-Allâhu 'alayhi wa sallam]) as did the Messengers of strong will (al-Ahqaaf:35)

An example and an ideal

"I searched in history for the best human example and found it to be in the Arab prophet, Muhammad (pbuh)."

Goethe
German Poet

Ask and the Qur'an answers you

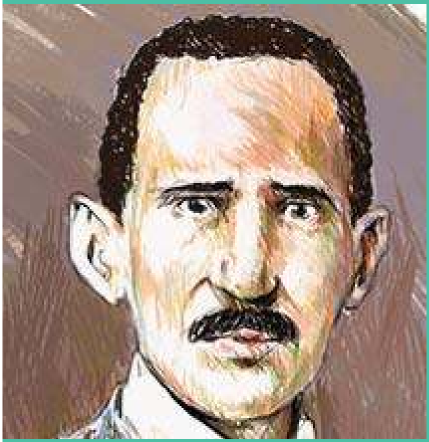
"I studied the Qur'an and found the answers to all the questions in life in it."

Michael Hart
American Writer

He was patient and continued calling people to guidance and teaching them through his words and morals. Allah was sufficient for him against his enemies and safeguarded him against them. O Prophet (Muhammad [sal-Allâhu ‘alayhi wa sallam])! Allâh is Sufficient for you and for the believers who follow you. (Al-Anfâl:64) Is not Allâh Sufficient for His slave? (az-Zumar:36)

Allah granted him victory over them, as He had granted victory to the previous prophets and messengers. Allâh has decreed: “Verily, it is I and My Messengers who shall be the victorious.” Verily, Allâh is All-Powerful, All-Mighty. (al-Mujaadilah:21)

He also says: 171. And verily, Our Word has gone forth of old for Our slaves, the Messengers,172. That they verily would be made triumphant,173. And that Our hosts! they verily would be the victors (as-Saaffaat:171-173) Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh – Islâmic Monotheism) in this world’s life and on the Day when the witnesses will stand forth (i.e. Day of Resurrection) (Ghaafir:51)



And for people Ahmed

“This famous angelic anthem sung by Christians: ‘Glory be to God in the highest, and on earth peace and among men goodwill...’was not like this. It really was: ‘Glory be to God in the highest, and on earth Islam, and for people Ahmed.”

David benjamin keldani

Former Bishop of Uremia

The disbelievers wanted to hinder his mission and extinguish its light. Allah, however, completed His favor. 8. They intend to put out the Light of Allâh (i.e. the religion of Islâm, this Qur'ân, and Prophet Muhammad [sal-Allâhu 'alayhi wa sallam]) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it). 9. He it is Who has sent His Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad [sal-Allâhu 'alayhi wa sallam]) hate (it). (as-Saff:8-9)

He completed His favor on us, manifested Islam, stressed the Oneness of Allah in all religions, and completed his grace over humanity with this message and this religion. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. (al-Maa.idah :3)

Rather, he preserved the religion, and made this message remain until the Day of Resurrection. Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely We will guard it (from corruption). (al-Hijr:9)

It is the message that seals all messages. Muhammad [sal-Allâhu 'alayhi wa sallam] is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Knower of everything. (Al¬-Ahzâb:40)

It is the message that will remain until Allah inherits the earth and all that is in it.

What is that message that will remain, preserved by Allah, until the Day of Resurrection?

The miraculous Qur'an

"The Qur'an captivates and dominates ideas, and it was revealed to Muhammad (pbuh) as a proof of his truthfulness."

Henri de Castries

A former Lieutenant of the French Army

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الطريق إلى السعادة
The Path to Happiness

The Remaining Message

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The Remaining Message

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The Remaining Message

The more people move away from the guidance of the heavens and the message of the prophets, the more misery and darkness prevails. It is for that reason that Allah sent one messenger after another. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise. (An-Nisâ':165)

And Allah will never punish a people to whom He sent no messenger. And We never punish until We have sent a Messenger (to give warning) (Al-Isrâ':15).

After Prophet Jesus (pbuh) was sent to mankind and then raised to the heavens above by Allah, humanity suffered from ignorance, injustice and darkness; for monotheistic religions were exposed to misrepresentations and were distorted by falsifiers, who replaced pure monotheism with idolatry and polytheism. They transgressed against Allah Almighty, told lies about Him and insulted the Divine Self. There was no difference between the people of the book and the people of idols concerning their worship and their lives. The light of monotheism, therefore, disappeared under this colossal heap of polytheism and atheism, which made alterations to and forged the word of Almighty Allah. Those who were given the book threw away its covenants and the word of Allah behind their backs, and did not give them even the time of day. They also concealed the truth,

spread falsehood and ventured against the prohibitions of Allah. They were heedless of the rights due to Him and the rights of others. In exchange for such concealment they obtained pathetic lofty positions and despicable money, all at a high cost, i.e. the damnation of their souls. This was the case with their superiors who followed their desires and who favored their whims over the truth. Consequently, bloody wars ensued, tyranny appeared and humanity lived in complete, gloomy darkness, which blackened the hearts due to the darkness of disbelief and ignorance, sullied ethics, defiled honor and violated rights. Corruption appeared both in the land and at sea! Any wise man who ponders about the situation would realize that, at this juncture, humanity was dying and would be on the verge of its demise unless Allah made it right by sending a great reformer. This reformer would carry the torch of prophet-hood, and the rays of guidance to illuminate the way for humanity, and guide it to the straight path.

Subsequently, Allah sent His Prophet (pbuh) to the hub of this glim reality of human life. Allah chose His Prophet Muhammad (pbuh) to be His Messenger and the seal of the Prophets, Allah says: he is the Messenger of Allâh and the last (end) of the Prophets.) (Al¬-Ahzâb:40)

Moreover, he sent with him the steering light that saved humanity from its misguidance and misery, enlightening them until Allah perfected His religion for mankind, and completed His grace on us with its perfection. He (pbuh) struggled in order to convey the truth to the creation. And We

A significant event

"There is an event whose results regarding the history of humanity are the most fertile, namely the advent of Islam."

George Sarton

A Lecturer in the Universities of Washington and Harvard have sent you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) not but as a mercy for the ‘Alamîn (mankind, jinn and all that exists). (Al-Anbiyâ’:107)

And so that they may taste the path of happiness.

And so that they may taste the path of happiness. But throughout his entire struggle he did not desire any of the pleasures of this world, nor did he request any reward from the people. Allah says: Say O Muhammad [sal-Allâhu ‘alayhi wa sallam]): “No wage do I ask of you for this (the Qur’ân), nor am I one of the Mutakallifûn (those who pretend and fabricate things which do not exist)” (Sâd:86).

His Lord (Allah) even offered him the choice of being a king and a messenger, or only His slave and a messenger. The Prophet (pbuh) chose to be a slave of Allah and a messenger – being truly humble and demonstrating noble characteristics. He (pbuh), therefore, lived like other ordinary human beings; he went hungry like his companions and was also wounded in battles like they were. He (pbuh) worked with them, and boasted about being a slave of Allah, and when his

The most amazing event

“The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people alike (being) previously negligible. Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions, remolding the souls of races, and building up a whole new world - the world of Islam.”

Lothrop Stoddard

American Writer

Lord wanted to honor him He described him as being His slave. Allah says: All praise and thanks are Allâh's, Who has sent down to His slave (Muhammad [sal-Allâhu 'alayhi wa sallam]) the Book (the Qur'ân), and has not placed therein any crookedness. (al-Kahf:1)

The Prophet (pbuh) cautioned others against exceeding the limits and giving him more that he was due in veneration. He (pbuh)

A mercy to mankind

"This man (i.e. prophet Muhammad pbuh) moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls. . . his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture, but to a firm conviction which gave him the power to restore a dogma... Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

Lamartine
French Poet

said: “Do not extoll me as the Christians extoll the son of Mary, for I am just Allah’s slave. Only say ‘Allah’s slave and Messenger.’” (Bukhari) Furthermore, anyone who saw him (pbuh) and knew him, knew his truthfulness and was impressed by his conduct and honorable morals. Foes even before friends and disbelievers even before Muslims gave their testimonies about him that he, pbuh, had great morals and virtues!! But, it is sufficient and more significant for the Prophet that his Lord gave such a testimony about him. Allah says: And verily, you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) are on an exalted (standard of) character. (al-Qalam / Noon:4)

In fact it is sufficient and more significant for him that Allah chose him to be the seal of the prophets and messengers. And when he had fulfilled his mission, he passed away, but Allah will keep his message for mankind until the Day of Judgment.

One of the greatest people

“Muhammad was the only man in history who was supremely successful on both the religious and secular levels.... It is this unparalleled combination of secular and religious influence which, I feel, entitles Muhammad to be considered as the most influential single figure in human history. “

Michael Hart

American Author

Signs of his prophet-hood.

1. He called others to worship Allah Alone and to abandon the worship of anything else, in agreement with all the prophets. Whoever compares what was brought by Moses and Jesus (peace be upon them both) and what was brought by Muhammad (pbuh) regarding true faith, perfect laws and beneficial knowledge, would know that they all come from the one source of light, i.e. the light of prophet-hood.

2. He performed miracles and gave clear signs that could only be revealed by prophets of Allah. It is a characteristic strategy of Allah that He makes supernatural activities take place at the hands of prophets to serve as miracles for them, and as a proof of their truthfulness, as well as a means to establish an argument against their own people. Each prophet's miracles matched the kind of practices in which the people that they were sent to at the time excelled, i.e. Prophet Moses' miracles of magic were appropriate as it was what the people at his time excelled in. Allah outwitted the magic of the sorcerers with the miracles of Moses, which he was able to perform by the will of Allah, and the magicians were unable to oppose it in spite of their experience in and in-depth knowledge of the different types of magic they practiced. The people to which Prophet Jesus (pbuh) was sent excelled in the arts

He cannot be denied except by the ungrateful

"Muhammad is a genuine prophet in all the sense of the word and we can never deny that Muhammad is the one who guides to the road of salvation."

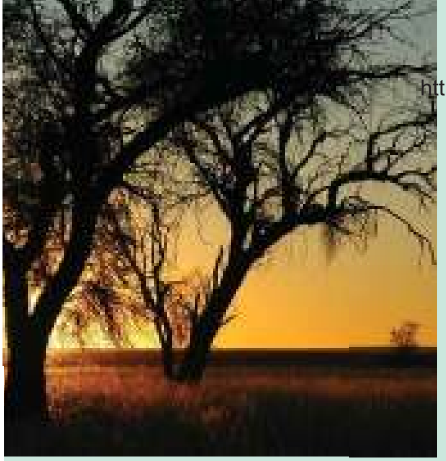
Hans Kung
Swiss Theologist

of medicine and therapeutics, and he healed diseases which they found to be hard to cure; he even resurrected the dead, all by the will of Allah. These are all sensory miracles, and they are limited to time and space, since they did not have the status of being global and eternal. Part of Prophet Muhammad's miracles were sensory and they include: water springing from between his fingers, the increase of the small amount of food which he was holding in the palms of his hands to be enough to feed all those who were with him, with even some left overs, the increase in the amount of water to the extent that all the army was able to drink from it and also make wudu' (ablution). There was also the tree trunk which cried like a baby when our beloved Prophet stopped standing next to it and stood on the pulpit instead, the stone in Mecca which greeted him, the tree which moved with him when he pulled it (to stand next to another tree), the gravel that was in his hands which praised Allah, the healing of the sick by the will of Allah, and the list goes on... From those miracles, the Qur'an also records the Israa' and Mi'raj in which the Prophet of Allah (pbuh) went on a night journey to Al-Aqsa Mosque in Palestine and ascended through the seven heavens until he reached Sidratul Montaha (which is a tree in the seventh heaven, right under Allah's throne). Allah says:

Words of Allah

"When I completed reading the Qur'an I was overwhelmed with a feeling that this is the truth, which contains the conclusive answers about the issues of creation, etc., and that it provides us with events in a logical manner that we find contradicting in other religious books. The Qur'an speaks about them in a fabulous style and decisive manner that leaves no room for doubt that this is the truth, and that this speech is certainly from Allah..

Deborah Potter
American Journalist



A great difference between them

“There is no religion like Islam, where honoring the prophets and messengers who preceded the Arab Prophet is concerned. Islam obliges its believers to honor these prophets and messengers and believe in them. Moreover, there is no religion like Islam where respecting other heavenly revealed religions that preceded it is concerned.”

Nasri Salhab
Lebanese Author

Glorified (and Exalted) is He (Allâh) [above all that (evil) they associate with Him] (Tafsir Qurtubî) Who took His slave (Muhammad [sal-Allâhu ‘alayhi wa sallam]) for a journey by night from Al-Masjid Al-Harâm (at Makkah) to Al-Masjid Al-Aqsâ (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad [sal-Allâhu ‘alayhi wa sallam]) of Our Ayât (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer. (Al-Isrâ’:1) Additionally, there was the miracle of the splitting of the moon, which was also mentioned in the glorious Qur’an. Allah Almighty says: The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad [sal-Allâhu ‘alayhi wa sallam] to show them a miracle, so he showed them the splitting of the moon). (al-Qamar:1) The disbelievers demanded a clear miracle from the Prophet (pbuh) which could prove his truthfulness, so they wanted him to split the moon. They promised him that if he did that, they would believe in him. It was on a night when there was a full moon, i.e. the fourteenth night of the Islamic Calendar, which is the night when the moon is the clearest and fullest. The Messenger of Allah (pbuh) asked his Lord to grant him their request, so the moon split into two halves: one half hung over Mount Safa,

An eloquent Arabic tongue

"Verses which the Prophet Muhammad recited in the great chapters of the Qur'an leave those statements of eloquent humans that can be invoked through the fabricated texts which we have received, far behind."

Régis Blachère
French Orientalist

while the other in the opposite direction, by Mount Qika'an. After this great miracle took place, the unbelievers of the tribe of the Quraish still did not believe in him. Instead, they considered what happened as magic, which is the nature of those who oppose the religion of Allah when the truth destroys their authority and its light obliterates their erroneous ways. Subsequently, such people do not hesitate to try to scheme against it and confront it; either by distorting its principles, or by altering facts, thinking this is sufficient to eliminate the truth. Allah says: 2] And if they see a sign, they turn away and say: "This is continuous magic." 3] They denied (the Verses of Allâh – this Qur'ân) and followed their own lusts. And every matter will be settled (according to the kind of deeds, good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell). (al-Qamar:2-3)

3. The Holy Qur'an is the greatest of those miracles and the only one that will survive throughout the ages and the succession of eras. It is both a spiritual and intellectual miracle, as well as a sign of prophet-hood, because it is the most

eloquent of books which was revealed by Allah to a man who could neither read nor write. He challenged the eloquent Arabs at that time to create even one surah like that of the Qur'an. The miracle and the fact of the challenge in the Qur'an (that it can never be prevailed over) cannot be denied except by the arrogant; for the Qur'an is miraculous in its eloquence, rhetoric, composition and style, as well as its contents regarding the news of the bygone past as well as the distant future. This is in addition to what it contains of perfect laws, lofty morals, guidance, light and blessings. Moreover, there are certain scientific miracles mentioned in the Qur'an regarding different parts of the universe which have only been proven to be true by today's scientific discoveries, and such scientific discoveries identically match the description brought by the revelation fourteen centuries ago. This, indeed, is one of the clearest evidence of the truthfulness of the prophet-hood of Prophet Muhammad (pbuh). Modern-day science has only recently discovered, for instance, the phases of the fetus in its mother's womb, the presence of the waterway barrier between fresh and salt water in the sea, as well as many other discoveries. One of the greatest proofs that the Qur'an is from Allah is that it has been preserved for more than fourteen centuries from any distortion and tampering. The original Qur'an has never been distorted or tampered with, and its reciters are never bored of repeating its recitation. Allah says: Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely We will guard it (from corruption). (al-Hijr:9) Moreover, through the Qur'an Allah preserved true faith. He placed the most perfect law within it and established this law in the best of nations.

The Qur'an and modern science, side by side

"It was in a totally objective spirit, and without any preconceived ideas, that I first examined the Qur'anic Revelation. I wanted to study the degree of compatibility between the Qur'anic text and the data of modern science.... It was only when I examined the text very closely in Arabic that I could record a list of them (such compatibilities), at the end of which I came to understand that the Qur'an did not contain a single statement that contradicted any modern scientific point of view."

Maurice Bucaille

A French Surgeon and Scientist

Consequently, this shows us that the miracle of Prophet Muhammad (pbuh) is far distinguished from the miracles of his fellow prophets by its greatness, universality and immortality. The challenge (to bring one verse like it) remains for all, but failure will remain to be the end of anyone who tries to come with anything similar to it, throughout all the ages, even until the Day of Judgment. Allah says: Say: "If mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another (Al-Isrâ:88)

4. The prophet (pbuh) predicted the occurrence of several events of this world and its nations. These events happened just as was predicted. There was the conquering of Sham (Syria), Iraq and Constantinople. He also told us about the stories of the nations of the past and how they dealt with their prophets and messengers, starting with Adam (pbuh) and then all the other prophets and messengers, such as Prophet Noah, Abraham, Moses and Jesus (peace be upon them all). One of the future events that eventually came to pass was referred to when the Persians defeated the Romans. Almighty Allah revealed in the Qur'an that after a few years the Romans would be victorious over the Persians. Allah said: 1] Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2] The Romans have been defeated. 3] In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. 4] Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by

It is the word of Allah

"I do not, for a moment, have any doubt about the message of Muhammad. I think that he is the seal of the prophets and messengers, that he was sent to all of mankind, and that his message came to seal the revelation that came down in the Torah and the Bible. The best proof of that is the miraculous Qur'an. I refuse all the thoughts of Pascale, that European scientist who was vindictive against Islam and Muslims, except for one thought, which is when he said that the Qur'an was not authored by Muhammad as the Bible was not authored by Matthew."

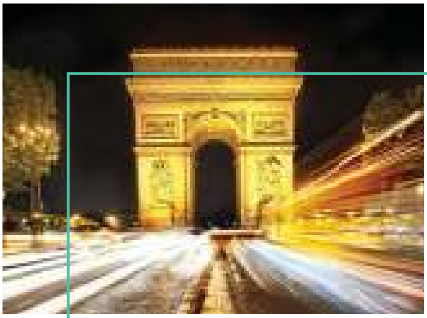
F. Montague

French Thinker and Traveller

the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) – 5] With the Help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.6] (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not. 7] They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping), and they are heedless of the Hereafter. (Ar¬-Rûm:1-7)

This truly took place, as foretold by Allah Almighty.

5. The prophets (peace be upon them all) foretold about the coming of Prophet Mohammed (pbuh) long before his time. They even described how he would be sent, where his country would be, and that kings and nations will submit to him as well as to his Ummah (followers). They also mentioned the spread of his religion.
6. He is the seal of the prophets, and if he had not been sent, this would have invalidated the prophecies of the prophets that ushered his coming.
7. Some people of the book attested to the truthfulness of the Prophet (pbuh) and that he was clearly mentioned in both the old and new testaments (at-Tawrah and al-Injeel). These were the type of people not blinded by intolerance; such as Baheira the monk, Waraqah bin Nawfal, Salman Al-Farsi, ‘Abdullah bin Salam, and Zaid bin Sa’na.

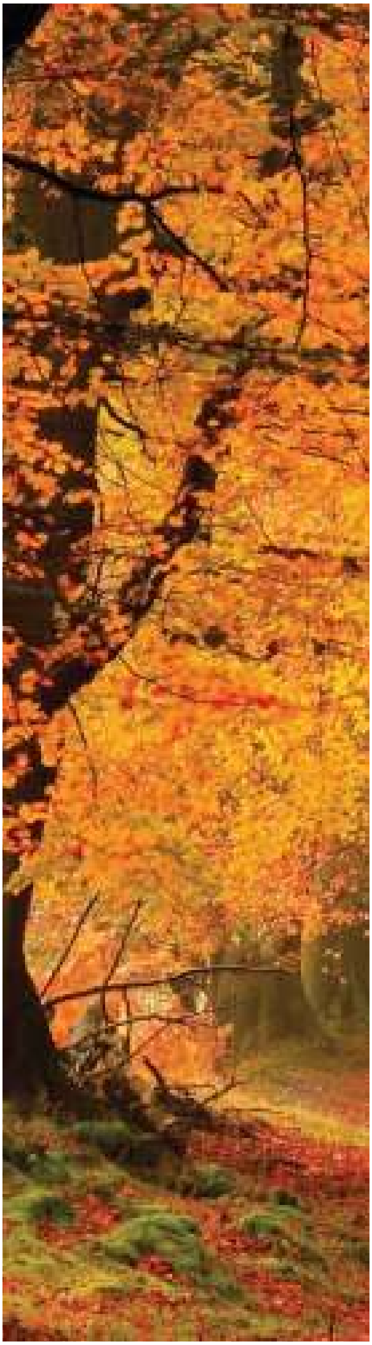


The work of Allah

“Suddenly, in the age of deep decadence in countries that were previously considered part of the ancient empire of Diocletian, in the heart of the Arabian deserts, an opponent arose and observed this old teetering Empire. He was also a strong opponent of the new kingdoms that were emerging in the West. This opponent’s greatness continued increasing, as if God’s permanent care was leading his loyal soldiers to jihad and complete victory. The conquest of Syria and Egypt was shortly followed by the fall of the Sassanid Empire, and the friends of Constantine became threatened with the same fate. “

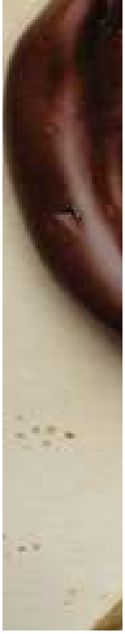
Aldo Mieli
French Orientalist

8. His victory over those nations which fought against him is a proof of his prophet-hood, since it is impossible for someone to claim – falsely - that he was sent by Allah, and then still be supported by Allah with victory and empowerment, predominance over enemies, the spread of his call, and a large number of followers. Rather, these are gains that can only be granted to a truthful prophet.
9. The way he (pbuh) performed his acts of worship and also his chastity, truthfulness, impeccable conduct and good morals; for his Lord had trained him and fashioned him in the best manner that could be. And verily, you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) are on an exalted (standard of) character. (al-Qalam / Noon:4) These characteristics hardly ever all come together except in the case of a truthful prophet.
10. At-tawator (when one narration is stated repeatedly by many different narrators) by which the prophet-hood of Muhammad (pbuh) and his miracles were related. Whoever contemplates over the conditions of the prophets and studies their history will realize and be certain that no matter which way one proves the prophet-hood of any one of the prophets, the proof of Prophet Muhammad's prophet-hood using any of these ways is more convincing. For example, if you consider how the prophet-hoods of Moses and Jesus (peace be upon them) were related, you will find that they were related by at-tawator and that at-tawator by which the prophet-hood of Prophet Muhammed was related is even greater and more authenticated, not to mention more recent. The same could be said about at-tawator of their miracles and their proofs; It is even greater in the case of Muhammad (pbuh), since his proofs are many. His proof of the glorious Qur'an is even



the greatest of all proofs, for it is now still related through at-tawator, both vocally and in writing.

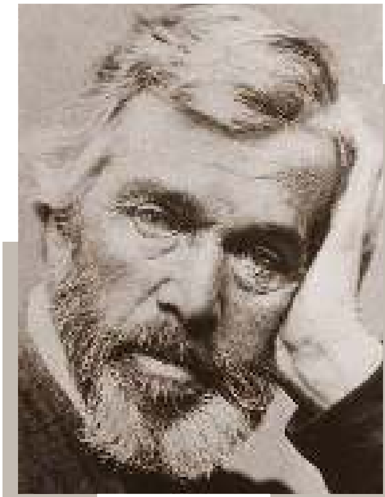
11. The illiteracy of Prophet Muhammad (pbuh) is another evidence of his miracles. Allah revealed the Qur'an to His Prophet Muhammad, a man who did not know how to read or write, and this illiteracy clearly and undoubtedly denotes that the Qur'an was revealed to him by Allah, especially as he (pbuh) had lived among his people for many years, and if he (pbuh) could read and write they certainly would have claimed that what he came with was of his own invention and a construction of his own ideas. Allah says: 47] And thus We have sent down the Book (i.e. this Qur'ân) to you (O Muhammad [sal-Allâhu 'alayhi wa sallam]), and those whom We gave the Scripture [the Taurât (Torah) and the Injîl (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm) and none but the disbelievers reject Our Ayât [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism]. 48] Neither did you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) read any book before it (this Qur'ân) nor did you write any book (whatsoever) with your right



hand. In that case, indeed, the followers of falsehood might have doubted. (Al-'Ankabût :47-48)

This also confirms that what he (pbuh) brought is from Allah Almighty and not from himself. Allah says: He it is Who sent among the unlettered ones a Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship of Prophet Muhammad [sal-Allâhu 'alayhi wa sallam]). And verily, they had been before in manifest error; (al-Jumu'ah:20)

In the description of the illiterate Prophet (pbuh), it is said that he recited the verses of Allah , i.e. Allah's revelation, to the illiterate Arabs, and purified them and taught them the book; i.e. related it to them (verbally), just as the messengers used to teach the nations that could write using written material. He also taught them the wisdom that former messengers had taught and brought to their nations. All of this shows the great magnitude of this miracle which was performed by one who was illiterate, i.e. this Prophet (pbuh). For he, in spite of being illiterate, came with all the benefits that his nation needed, which the literate messengers had also come with for their nations, without omitting any of them. Thus, bringing such benefits, on the part of an unlettered man as Prophet Muhammad was, proved to be more of a miracle than when they were brought by the literate prophets, such as Moses (pbuh).



The Morals of Prophethood

"Withal I like Mahomet for his total freedom from cant. He is a rough (rugged) self-helping son of the wilderness (who had an opinion of his own); does not pretend to be what he is not. There is no ostentatious pride in him; but neither does he go much upon humility: he is there as he can be, in (his patched) cloak and shoes of his own clouting; speaks plainly to all manner of Persian Kings, Greek Emperors, (telling them) what it is they are bound (and ordered) to do (to have good in this life and the next); knows well enough, about himself, the respect due unto thee."

Thomas Carlyle

Scottish Writer and Historian

Seal of Prophet-hood:

Allah’s Wisdom willed that Muhammad (pbuh) would be sent with a message to all people on earth, suitable for every time and place. Allah says: And We have not sent you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) except as a giver of glad tidings and a warner to all mankind, but most of men know not. (Saba’ :28)

What is more is that He preserved this message against any alteration, so that it may stay alive and vibrant to grant a life to people that is free from the impurities of distortions and alterations. It is for this reason that Allah made him the final seal of all messengers. And Allah Almighty also singled out Muhammad (pbuh) to be the seal of all the prophets. There is no prophet after him, because with him Allah completed His message, sealed His laws and perfected His creation.

One Religion

“The religion of the prophets was all one. They were united with regards to their doctrine, from Adam to Muhammad. Three celestial books were revealed; namely the Psalms, the Torah and the Qur’an. The Qur’an in relation to the Torah is similar to the Torah in relation to the Psalms, and Muhammad in relation to Jesus is similar to Jesus in relation to Moses. However, what is of interest and should be made known is that the Qur’an is the last divine book to descend upon the people, and the messenger to which this book was revealed is the seal of prophets. Thus, there is no book after the Qur’an and no prophet after Muhammad.”

Henri de Castries

A former Lieutenant of the French Army

This is the rationale behind why Allah Almighty made the book which was brought by Muhammad (pbuh) outshine the previous books and abrogate them as well, just as He made the law which the Prophet (pbuh) brought abrogate all previous laws. Allah guaranteed the preservation of Prophet Muhammad's message and it was, therefore, related by at-tawator. The Qur'an was related vocally and in writing by at-tawator, and also through its actual application with regards to the laws of this religion, as well as its acts of worship, actions of the Prophet and his rules, all coming to us by at-tawator.

Whoever studies the collections of the biography and actions of the Prophet (pbuh) will learn that his companions (may Allah bless them) preserved information describing all the circumstances he passed through and also preserved his words and deeds for the entire human race. They narrated the words of

The last of the heavenly books

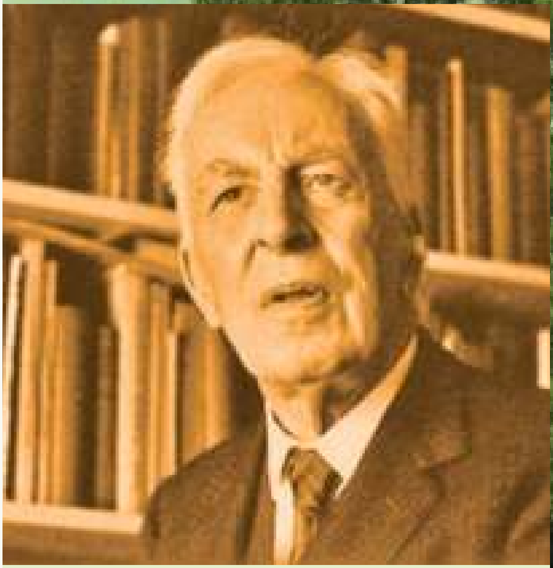
"At one time the Torah was the guidance for humans and the basis of their behavior. Then when Christ appeared, the Christians followed the teachings of the Bible. Then the Qur'an took its place, for the Qur'an was more comprehensive and detailed than the former books. The Qur'an also corrected the alterations and changes that had been caused to these two books. The Qur'an contains everything, and encompasses all laws; since it is the last of the heavenly books."

Washington Irving
American Orientalist

remembrance and acts of worship he used to offer to his Lord, as well as his Istighfaar (asking for forgiveness) and jihad, his generosity and courage, and his treatment of his companions and to those who were near him. They also narrated to us his moments of joy and sadness, travels, times of residence and all about his manners of eating, drinking, clothing, and even waking up and sleeping.

If this fact is taken into consideration, one will realize that this religion has certainly been protected by Allah.

Subsequently, one realizes that he (pbuh) is in fact the seal of the prophets and messengers; and also because Allah told us so. The Almighty said: Muhammad [sal-Allâhu ‘alayhi wa sallam] is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Knower of everything. (Al¬-Ahzâb:40)



Teacher of Humanity

“The conduct of the Arab prophet captivated the hearts of his followers, and for them his character rose to the highest degree. They believed in his message which made them receptive to what was revealed to him. Moreover, his actions, as recorded by the traditions of his sayings and acts, were a source of law not limited to the organization of the life of the Muslim group alone, but they also arranged the relations between the Muslim conquerors and the non-Muslims they ruled.”

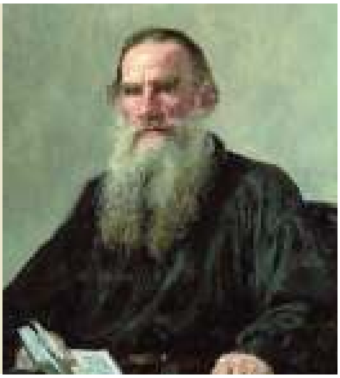
Arnold Toynbee

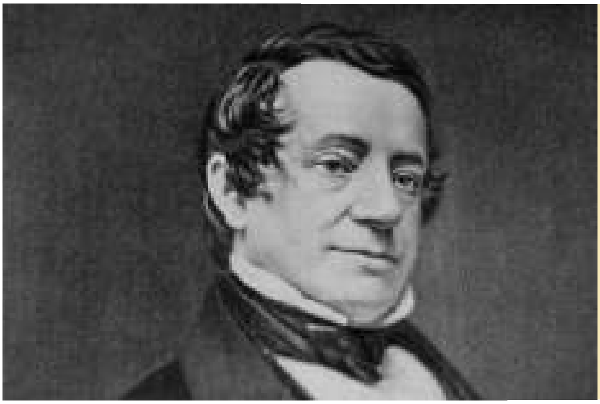
British Historian

The Seal of the Prophets

"I am one of those who are very much impressed by Prophet Muhammad, who was chosen by the One God to have His last message revealed through his soul, heart and mind. He also chose him to be the last prophet; hence, no other prophets will come after him."

Tolstoy
Russian Author

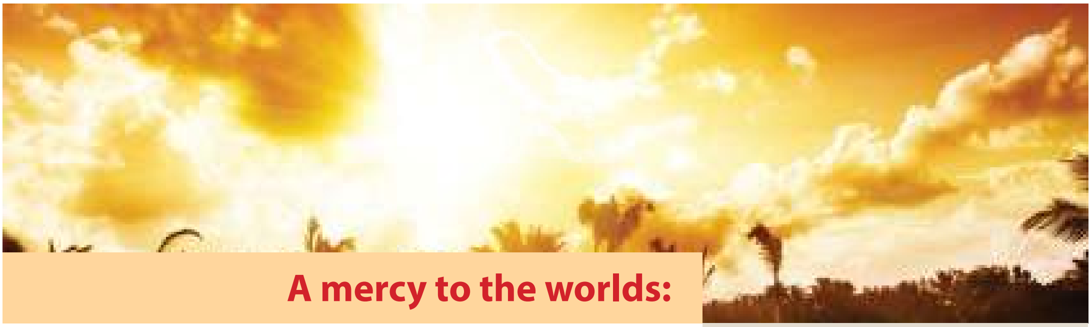




Worship Allah

"Muhammad was the final and greatest prophet that Allah sent to call people to worship Him alone."

Washington Irving
American Orientalist



A mercy to the worlds:

Allah sent the Prophet Muhammad (pbuh) as a mercy to the world; men and women, young and old. Allah even sent the Prophet as a mercy to those who did not believe in Him. This mercy was manifested in the conduct of the Prophet (pbuh) throughout his life, most notably when he called his people and they denied him, drove him out of his home (Mecca) and tried to kill him. But Allah sufficed him and He plotted against them. Allah says: And (remember) when the disbelievers plotted against you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was planning; and Allâh is the Best of those who plan. (Al-Anfâl:30)

This wicked attitude of his people, however, made him all the more compassionate towards them and increased in him his desire to guide them. Allah says: Verily, there has come to you a Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad

Universality of Islam

"The passage in the Qur'an which refers to the universality of Islam as the religion sent by God to His Prophet as 'a mercy for all peoples' is a direct call to the whole world. This is definite proof that the Prophet felt with absolute certainty that his mission was to go beyond the limits of the Arab nation and that he was to convey the new word to people of different races and languages."

Laura VecciaVaglieri

Italian Orientalist

[sal-Allâhu 'alayhi wa sallam]) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he is) full of pity, kind, and merciful. (At-Taubah:128)

Afterwards, when he defeated them at the conquest of Mecca, he pardoned them, and when Allah sent him an angel to crush the disbelievers between two great mountains, he (pbuh) said: "I shall be patient, for I prefer to hope that Allah will bring out from their loins generations that will worship Allah Alone." Allah says: And We have sent you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) not but as a mercy for the 'Alamîn (mankind, jinn and all that exists). (Al-Anbiyâ':107)

He (pbuh) is a mercy to the world, to all people, and all human beings of different colors, languages, attitudes, ideas, beliefs and locations.

Not only is he (pbuh) a mercy to humans, but his mercy even goes as far as to reach animals and inanimate objects too. There once was a camel owned by one of the Ansaar, and its owner tortured it and made it suffer from severe hunger.

The Messenger of Allah (pbuh) felt sorry for it and showed mercy to it. He ordered the owner to show it kindness and not to keep it hungry, or overburden it with loads and labor. During another incident, the Messenger of Allah (pbuh) found out that a person had taken away a dove's baby-chick. He felt sorry for the dove and he ordered that person to return the chick to its mother. And he (pbuh) is the one who said: "When you slaughter an animal, then you must perfect your slaughter." (Muslim). His mercy (pbuh) also extended even to inanimate objects. There once was a tree trunk which cried when he left it to stand on the pulpit instead of standing next to it, so he showed it mercy and descended from the pulpit and embraced it until it calmed and settle down.

His mercy (pbuh) was not only manifest in situations and events. Rather, it was a command, a law, and a methodology, and it served as ethics which he prescribed for the people. Hoping to foster compassion, kindness and softness between the people, and threatening those who acted contrary to this, he (pbuh) said: "O Allah! May he who has authority over my 'Ummah (nation) and makes matters difficult for them also have difficult matters, and he who has authority over my 'Ummah and shows mercy to them, also be shown mercy." (Muslim). Mercy is a great moral of the Prophet (pbuh) as well as a fundamental principle in the religion of Islam, the religion of mercy and peace.

The gift of Mercy

"The life of Muhammad cannot be described using any words that are better than what God says: [And We have sent you (O Muhammad SAW) not but as a mercy for the 'Alamin (mankind, jinns and all that exists).] (Suratul Anbeya': 107) The great orphan has proved himself and proved that he was the greatest source of mercy for all the weak and for anyone who is in need of help. Muhammad was a real mercy to orphans, wayfarers, those distressed and all the poor laborers who toil through hardships."

Jan Lake
Spanish Orientalist

The happiness of humanity due to Muhammad's (pbuh) mission

Prophet Muhammad's mission and prophet-hood was blessed by Allah and filled with guidance and clear signs. The word guidance here encompasses a vast amount of meanings and descriptions, and since it exceeds the knowledge of mankind, it cannot be accurately defined. Among other things, he came with beneficial knowledge, good actions, lofty ethics, and a set of clear and simple acts of worship which he himself used to perform. All of this considerably surpasses all of the wisdom of the rest of the nations with regards to knowledge as well as deeds. We praise Allah for bestowing this upon mankind, praising Him in the manner He loves and is pleased with.

With regard to creed; it came at a time when polytheism prevailed and the worship of other gods, even by many of the people of the earlier distorted heavenly books. The message of the Prophet of Allah (pbuh) involved pure monotheism and the worship of Allah Alone, with no partner. He took people from the worship of false deities to the worship of the Creator of the universe. With that he purified their souls through monotheism, from the abomination of polytheism and the filth of slavery to other than

The one who leads humanity from darkness into light

"The Prophet Muhammad led the creation of God to the highest degree of happiness in an extraordinarly quick period of time. Whoever considers with insight the condition of people before him and the misguidance they were in, and then considers their condition after that and what happened to them in his time of great advancement, would see a difference as great as the difference between the heavens and the earth."

Abdullah Quilliam

British Thinker

Allah. That is the reason why Allah sent the Prophet (pbuh), with the same message that He had sent all the previous prophets and messengers before him. Allah says: And We did not send any Messenger before you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).” (Al-Anbiyâ’:25)

The Almighty also said: And your Ilâh (God) is One Ilâh (God – Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.(al-Baqarah:163)

With reagrds to the social side; he (pbuh) was sent to a time when oppression and enslavement of people were rife, and abhorrent class distinctions divided mankind into classes which enslaved and oppressed each other. He (pbuh) impressed equality among all people, Arabs and non-Arabs, white and black; there was no preference of a person over the other except with regards to piety and good deeds. Allah says: Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious)]. (Al-Hujurât:13)

Moreover, Allah commanded that justice, charity and social solidarity must prevail, and forbade injustice, evil and aggression. Allah says: Verily, Allâh enjoins Al-’Adl (i.e. justice and worshipping none but Allâh Alone – Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh’s sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith

A Religion for the Entire Human Race

“The two Verses: [Indeed, the religion in the sight of Allah is Islam] (al-Imran- 19) and [And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not.] (Saba’- 28).These two great verses left a dramatic impact on me because they contain evidence of this global nature which characterizes Islam, as well as what distinguishes it from other legislative systems and its clear statement of the reality of Prophet Jesus. Is there then any stronger and truer teachings than the liberal teachings that direct us to respect everything brought by all the messengers and prophets?! There is no doubt that Islam is the religion of truth, honesty and clear evidence. “

Wagner

A Dutch Researcher

and kin (i.e. all that Allâh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed. (an-Nahl:90)

He protected all the rights of the people, even those which are moral, forbidding them to make fun of others. Allah says: O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zâlimûn (wrong doers). (Al-Hujurât:11)

In relation to morality, Allah sent the Prophet (pbuh) at the time that the morals of humanity were in the gutter. There was no civility, nor were there any lofty morals. The Prophet came to restore people to have good ethics and virtuous morals, in order that their lives may become fulfilled with honorable and righteous behavior. The Prophet (pbuh) said: "I have not been sent except to perfect morals." [Al-Bayhaqi] Moreover, Allah described the

Lessons from the farewell pilgrimage

"A year before his death, at the end of the tenth year of the Hijra, Muhammad made his last pilgrimage from Medina to Mecca. He made then a great sermon to his people....The reader will note that the first paragraph sweeps away all plunder and blood feuds among the followers of Islam. The last makes the believing Negro the equal of the Caliph (that is puts the black Negro on the same level as a Caliph; a Muslim Ruler)....they established in the world a great tradition of dignified fair dealing."

H. G. Wells

British Author

Prophet’s moral character as being great. Allah says: And verily, you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) are on an exalted (standard of) character. (al-Qalam / Noon:4)

He (pbuh) was the best role model in his conduct and morals. He was also the best role model in his renunciation of worldly pleasures, and also in his piety, good behavior, companionship and speech. Furthermore, he (pbuh) was a paradigm and a perfect example of everything good. Allah says: Indeed in the Messenger of Allâh (Muhammad [sal-Allâhu ‘alayhi wa sallam]) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. (Al¬-Ahzâb:21)

As for women, they suffered immensely before Islam. At the time the Prophet (pbuh) was sent to people, women had no rights and experienced the worst kind of humiliation. People disagreed about her: whether she was human or not? Whether she had the right to live or should be killed and buried when still an infant?! Allah tells us that they were the following: 58] And when the news of (the

The manners of Prophet Muhammed

“Muhammad had the greatest of the most honorable morals and noble ethics. He was very shy and was very sensitive to other people’s feelings. He possessed wonderful strength in perception, extreme intelligence, noble delicate emotions, and was of great morals and pleasing manners.”

Abdullah Quilliam

English Thinker

birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!

59] He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision. (an-Nahl:58-59)

She was seen as a mere plaything, a doll to trade, and an object to despise.

Allah sent his Prophet (pbuh) to honor her. The Almighty says: And among His Signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. (Ar¬-Rûm :21)

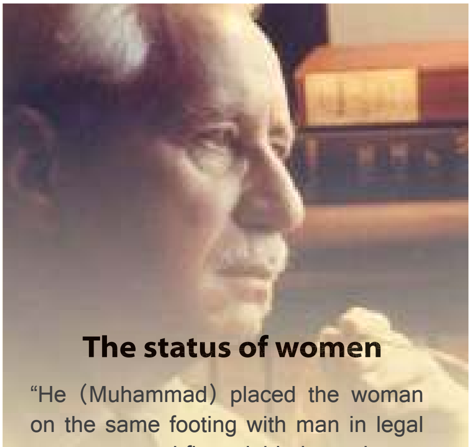
Moreover, Allah commanded that she should be respected and treatedly kindly when she is a mother. Allah says: And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. (Al-Isrâ:23)

Islam stresses that the right of a mother is to be honored and she is to be treated well, higher and better than that of a man. A man came to

The Way of the World

"I have thoroughly read and re-read the life of the Prophet of Islam and have not found except morals as they should be. How much I wish that Islam becomes the way of the world."

Bernard Shaw
English Writer



The status of women

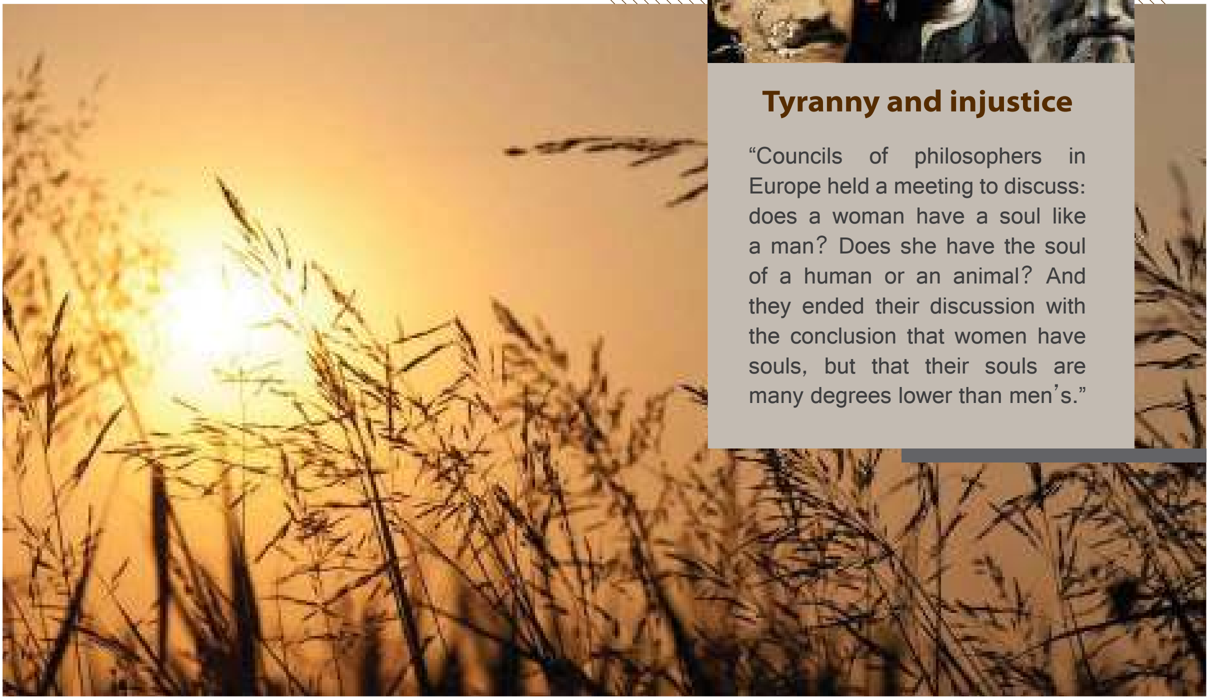
"He (Muhammad) placed the woman on the same footing with man in legal processes and financial independence. She might follow any legitimate profession, keep her earnings, inherit property and dispose of her belongings at will. He abolished the Arab custom of transmitting women as property from father to son. Women were to inherit half as much as male heirs and were not to be disposed of against their will."

Will Durant
American Author

the Messenger of Allah (pbuh) and said: “O Messenger of Allah, who most deserves my good company?” The Prophet replied: “Your mother.” The man asked: “Then who?” The Prophet replied: “Your mother.” The asked again: “Then who?” The Prophet replied: “Your mother.” The man asked: “Then who?” The Prophet replied: “Then your father.” [Bukhari]. Islam also commands us to regard and honor women when they are still girls. The Prophet (pbuh) said: “Whoever has three daughters whom he gives refuge to, provides for and shows mercy to, Paradise is certainly guaranteed for him.” A man asked: “And (for) two, O Messenger of Allah?” He replied: “And also (for the one who has) two (daughters).” [Ahmed]. Islam also commands that women be honored as wives and linked it with goodness. The Prophet said: “The best of you is the best to his wives and I am the best amongst you to my wives.”

Tyranny and injustice

“Councils of philosophers in Europe held a meeting to discuss: does a woman have a soul like a man? Does she have the soul of a human or an animal? And they ended their discussion with the conclusion that women have souls, but that their souls are many degrees lower than men’s.”



What is the eternal message?

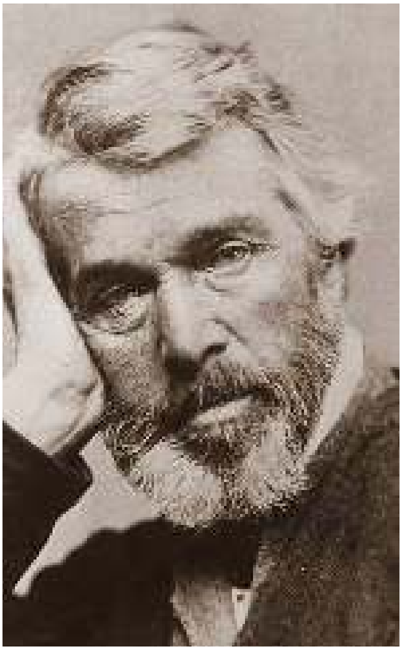
Every religion was named after a particular person who founded it or a particular nation in which it was found. Zoroaster was the founder of Zoroastrianism, and Buddha of Buddhism. Since Judaism emerged in the tribe of the Judas, it was therefore called Judaism. Moreover, Christianity was attributed to Christ. However, this is not the case with Islam.

Islam has never been associated with any particular man or nation. Rather, every person who surrenders to Allah, complies with Allah's orders, avoids His prohibitions and submits themself to Allah Alone, has then surrendered himself to Allah. When that person follows the seal of the prophets and messengers (Muhammad) and practices the religion of truth (Islam) that he brought, by truly believing in his message and emulating him, then he is a true Muslim, whatever the time or place and whatever his color or race may be.

God has no partner

"There is no god but the One God, alone with no partner. He is the Truth, and everything else is falsehood. He created and blessed us. Islam is to submit ourselves to God, to yield and totally surrender to Him and to put our trust in Him. Power, all power, lies in following His Wisdom, and to be satisfied with what He has ordained, whatever it may be in this world and in the Hereafter. Whatever God causes to happen to us, even if it was a violent death, we must receive it with a delighted face and a satisfied soul, and know that it is good and that there is no good in anything except in what happened. It is absurd that man makes his tiny brain a balance of the world and its conditions. Rather, he has to believe that the universe has a fair law that controls it, though absent from his perception, and that goodness is the basis of the universe, and righteousness is the essence of existence... He should know that and believe and follow it in calmness and piety."

Thomas Carlyle
Scottish Author and Historian



There is no difference between an Arab and a non-Arab

“Muslims are not foreigners in the eyes of each other, no matter how different the peoples who belong to it may be. There is no difference in the house of Islam between a Chinese and an Arab Muslim in enjoyment of all the rights, and accordingly there are fundamental differences between Islamic and European rights.”

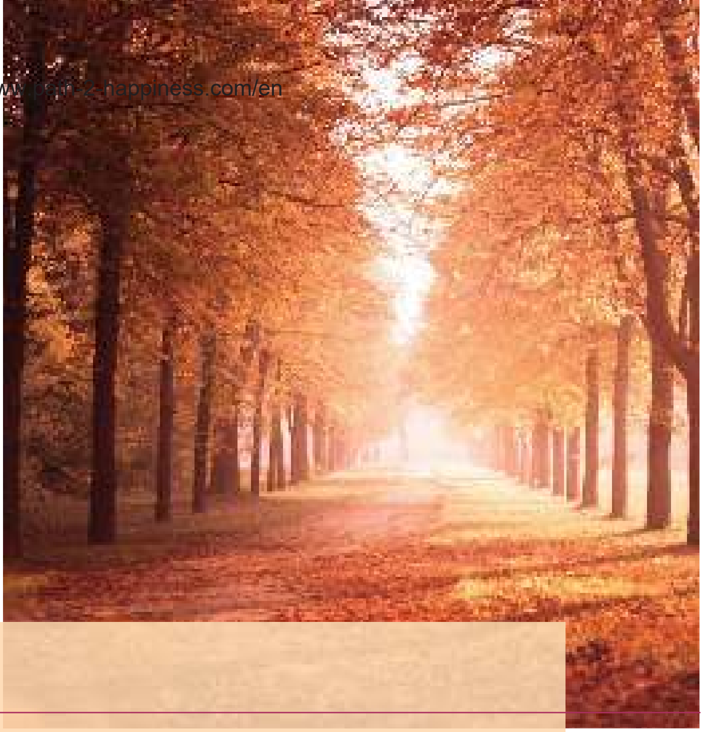
Gustaf Lubon
French Historian

The eternal message is the natural characteristic of the whole universe:

Islam is the religion which this entire universe is ordered to follow. Allah says: Do they seek other than the religion of Allâh (the true Islâmic Monotheism worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (Âl-’Imrân:83)

It is well known that everything in this universe is submissive to a particular rule and a fixed law. The sun, the moon, the stars and the earth are subjugated according to a steady law. They do not have the ability to move out of or leave that law, not even by a hairbreadth. Similarly, man himself, if you consider his life, is certainly fully submissive to the laws of Allah. He neither breathes nor feels his need for water, food, light and heat, except according to the divine laws that organize his life. All his limbs are driven by these laws, because the functions they perform are only carried out according to what Allah has predestined for them.

These comprehensive laws to which he surrenders and which everything in this universe obeys, from the largest of planets in space to the smallest grain of sand in the ground, were created by Allah, the Sublime, All-Capable King. If everything in the heavens, the earth and all



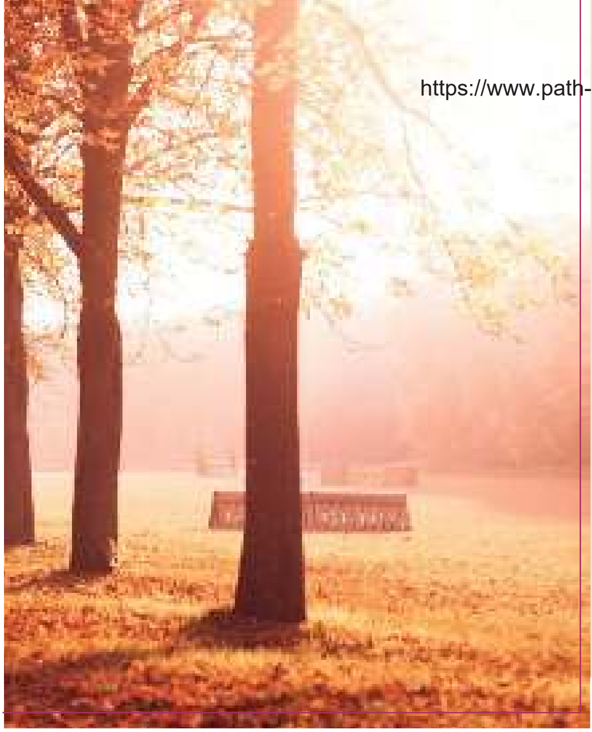
that is between them yields to these laws, it then follows that Islam is the religion of the entire universe, since Islam means to surrender to and comply with the commands of the Ruler and to avoid His prohibitions, without any objection. The sun, the moon and the earth are submissive to Him and so are the air, water, light, darkness, heat, trees, stones and cattle. All are submissive to their Lord. Allah says: And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. (al-Jaathiyah:13)

Indeed, that man who does not know his Lord and denies His existence and proofs, or worships other gods and associates them with Him, is still submissive in terms of the nature with which he was created, though he might not realize this.

Man is pulled back and forth by two matters:

The first is the natural disposition that Allah created in all people, which is to surrender and be subservient to Allah, and love to worship Him as well as draw closer to Him, loving what He loves of truth, goodness and honesty, and hating what falsehood, evil, injustice and oppression he hates. This is in addition to the resulting natural instincts that include love of money, family and children, and the desire to eat, drink, marry, etc. and the necessary functions that are required for all of the above by the body parts.

The second is man's will and choice. Allah has sent him messengers and revealed books so that he may distinguish between right and wrong, guidance and misguidance, and good and evil. Allah provided man with reason and understanding so that he may be clear-sighted about his



choice. If he wills, he may take the path of goodness, that will lead him to truth and guidance, or he may take the paths of evil, that will lead him to evil and ruin: And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zâlimûn (polytheists and wrong doers), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allâh). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place)! (al-Kahf:29)

If man is considered in relation to the first command, he is found to be fashioned to surrender to his Creator, naturally disposed to be committed to that, without any deviation, just like other creatures.

If, on the other hand, he is considered in relation to the second matter, he is found to be free to choose whatever he wishes, either to be a Muslim or an infidel. Allah says: Verily, We showed him the way, whether he be grateful or ungrateful. (al-Insaan :3)

Thus, people are of two types:

One who knows his Creator, and believes that He is his Lord and Owner, and the true God that he worships Alone. He follows His laws in his life of choice, just as he is naturally disposed to inevitably surrender to the Lord and to follow what has been predestined for him. This is the perfect Muslim who has perfected his Islam. The knowledge he has is correct since he knows Allah, his Creator and Fashioner, Who sent him messengers and gave him the power of knowledge and learning. His mind is clear and his opinion is always correct because he thought and then decided not to worship any except Allah, Who honored him with the talent of understanding and to be able to have opinions about matters. In addition, his tongue is the mouthpiece of truth, since he does not verbally acknowledge any lord except the One true Lord, Allah, Who blessed him with the power of speech and the ability to express himself easily.

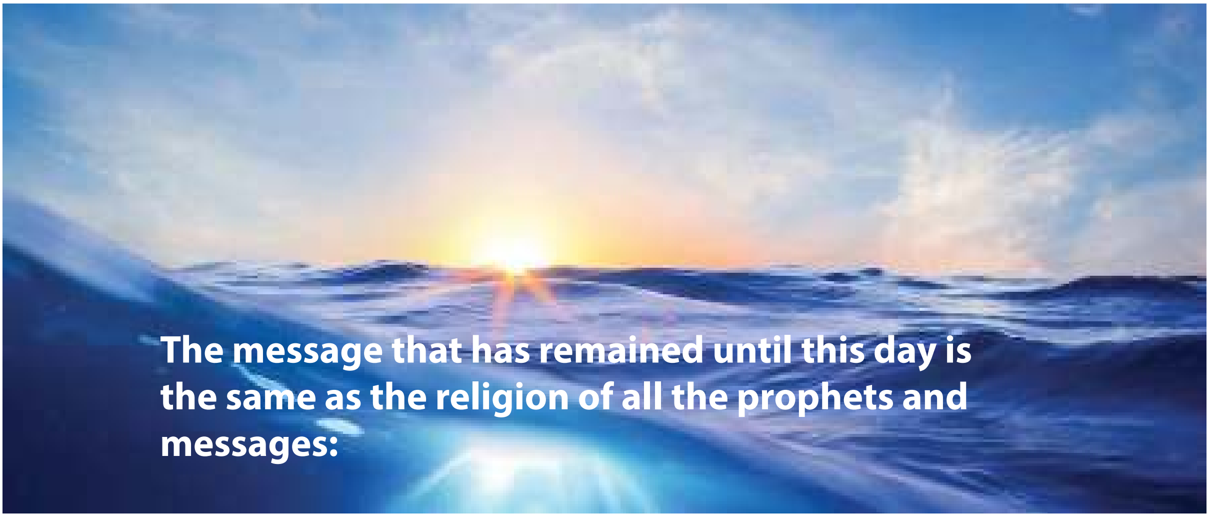
Now it is as if nothing remains in his life except truthfulness, since he is submissive to the laws of Allah concerning that which he has a choice of in his affairs. The bond of acquaintance and intimacy then stretches between him and the other creatures in the universe, since he does not worship any except Allah, the All-Wise, All-Knowing, Whom all creatures serve, and to Whose commands they bow and to Whose destiny they yield, those creatures which Allah has made subservient to you, O mankind. Allah says: And whosoever submits his face (himself) to Allâh, while he is a Muhsin (good-doer, i.e. performs good deeds totally for Allâh's sake without any show-off or to gain praise or fame etc. and does them in accordance with the Sunnah of Allâh's Messenger Muhammad [sal-Allâhu 'alayhi wa sallam]), then he has grasped the most trustworthy handhold [Lâ ilâha illallâh (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision (Luqmaan:22)

There is a vast difference between this and that

"I had no choice of comparison between the principle of the Oneness of God in the Qur'anic perception and my belief in the Christian trinity. I found that the latter principle is much lower than the Islamic principle, and due to that particular point, I began to lose confidence in the Christian religion on the grounds that faith in God is the first and most important principle in any religion. If my faith in God is wrong in the correct religious sense, this means that any other activities become vain, useless and meaningless. "

Najimu Ramoni

Ghanian missionary

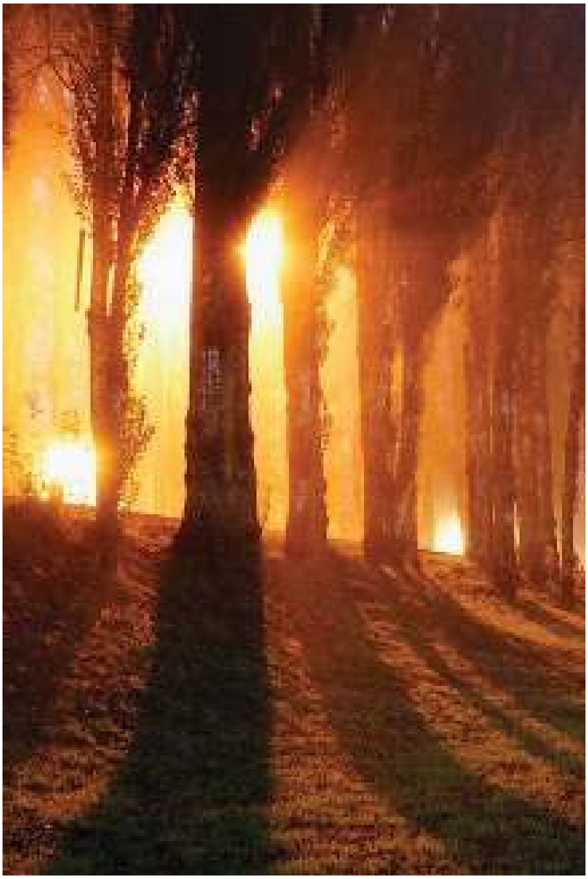


The message that has remained until this day is the same as the religion of all the prophets and messages:

Islam is the religion that Allah revealed to all of mankind (i.e. that they worship the one and the same God, Allah, taking no others as gods with Him). Allah says: And your Ilâh (God) is One Ilâh (God Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad [sal-Allâhu 'alayhi wa sallam]) give glad tidings to the Mukhbitûn [those who obey Allâh with humility and are humble from among the true believers of Islâmic Monotheism] (al-Hajj:34)

It is, in fact, the religion of all the prophets and messengers. Allah says: Say (O Muslims): "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)." (al-Baqarah:136)

All of the messengers of Allah believed in the One God, Allah, and declared their submission and surrender (observance of Islam) to Allah, and supplicated to Him. Allah says the following about Prophet Noah (pbuh): 71] And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh is hard for you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then



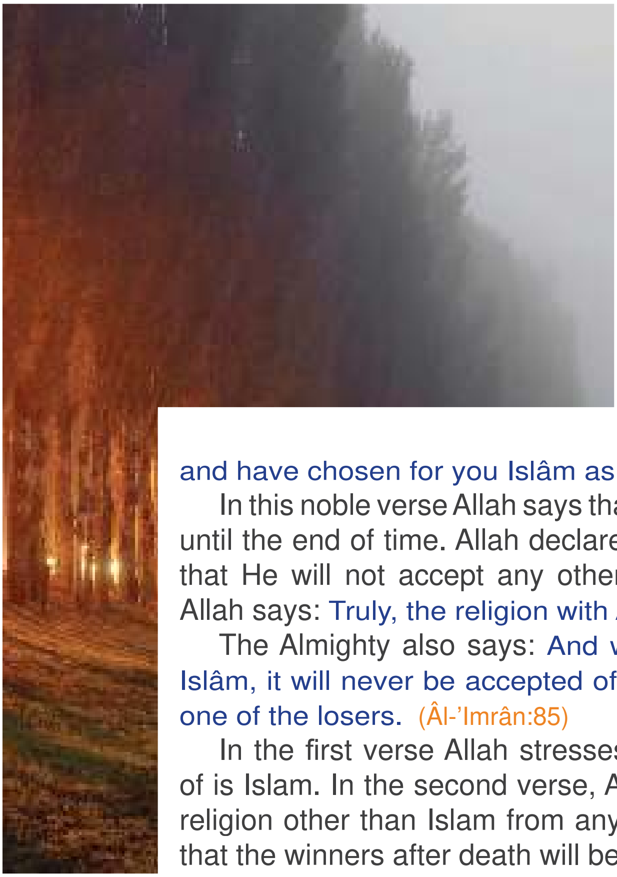
pass your sentence on me and give me no respite.” 72] “But if you turn away (from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh), then no reward have I asked of you, my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh’s Will).” (Yûnus:71-72)

Allah (Glorified be He) also says the following about Prophet Abraham (pbuh): When his Lord said to him, “Submit (i.e. be a Muslim)!” He said, “I have submitted myself (as a Muslim) to the Lord of the ‘Alamîn (mankind, jinn and all that exists).” (al-Baqarah:131)

Moreover, Abraham even ordered his sons to continue in the religion of Islam after his death. Allah says the following about this: 132] And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya’qûb (Jacob) (saying), “O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims – Islâmic Monotheism).” 133] Or were you witnesses when death approached Ya’qûb (Jacob) [‘alayhis-salâm]? When he said to his sons, “What will you worship after me?” They said, “We shall worship your Ilâh (God – Allâh), the Ilâh (God) of your fathers, Ibrâhîm (Abraham), Ismâ’îl (Ishmael), Ishâq (Isaac), One Ilâh (God), and to Him we submit (in Islâm).” (al-Baqarah:132-133)

Allah (Glorified be He) says the following about Prophet Moses (pbuh): And Mûsâ (Moses) said: “O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh’s Will).” (Yûnus:84)

He also says the following about Prophet Jesus (pbuh): And when I (Allâh) inspired Al-Hawâriyyûn [the disciples of ‘Isâ (Jesus)] to believe in



Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." (Al-Mâ'idah:111)

What is more, Islam is the final divine message delivered to mankind by His messenger Muhammad (pbuh), which was conveyed to all people and was perfected and approved by Allah to be the final complete religion for his slaves. Allah says: This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. (Al-Mâ'idah:3)

In this noble verse Allah says that He approved Islam for all humanity, until the end of time. Allah declared that Islam is the true religion, and that He will not accept any other religion from anyone, whatsoever. Allah says: Truly, the religion with Allâh is Islâm (Âl-'Imrân:19)

The Almighty also says: And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. (Âl-'Imrân:85)

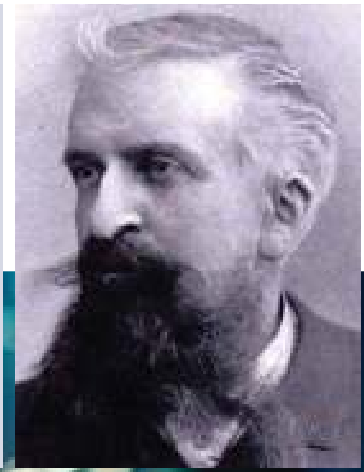
In the first verse Allah stresses that the only religion He approves of is Islam. In the second verse, Allah said that He will not accept any religion other than Islam from anyone. He (Glorified be He) also says that the winners after death will be the Muslims, who will be satisfied in Paradise, while those who die as non-Muslims will be the losers in the Hereafter and will be tortured in Hellfire. It is for this reason that all the prophets declared their submission to Allah (adherence of Islam), and declared that they were innocent of those who do not embrace Islam. Therefore, those of the Jews and the Christians who seek salvation and happiness should embrace Islam, and follow the prophet of Islam, Muhammad (pbuh), in order to be a true follower of the Prophets Moses and Jesus (peace be upon them). This is due to the fact that Moses, Jesus, Abraham and Muhammad, and all of the other messengers of Allah, are indeed Muslims and they all called to Islam, the religion of Allah which they were sent with. It will not be accepted by Allah for any who exist after the mission of the seal of the prophets, Muhammad (pbuh), to the end of this world, to call themselves as being submissive/

surrendering to Allah (i.e. Muslims) unless they believe in Muhammad as the prophet of Allah and follow him, and act on the laws of the Qur'an. The Messenger of Allah (pbuh) said: "By Him (Allah) in Whose hand my soul is, there is none from amongst the Jews nor the Christians (of these present nations) who hears about me and then dies without believing in the message with which I have been sent (i.e. tawheed), but he will be from the dwellers of the (Hell) Fire." (Muslim)

Islam is easy

"The great ease of Islam is derived from pure monotheism. In such ease lies the secret of the power of Islam. Islam is easy and is easily understood. It is free of what we see in other religions, as well as what is rejected by anyone who has a good taste with regards to contradictions and ambiguities. Nothing is clearer than the fundamentals of Islam which states that there is only One God and that all the people are equal in front of God ".

GustafLubon
French Historian



Perfection of the Eternal message.

Islam, with which Allah sent His messenger Muhammad (pbuh) for all people, is a religion of faith in Allah and monotheism. Allah says: 65] He is the Ever Living, Lâ ilâha illâ Huwa (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allâh’s sake only, and not to show off, and not setting up rivals with Him in worship). All praise and thanks are Allâh’s, the Lord of the ‘ٱlamîn (mankind, jinn and all that exists). 66] Say (O Muhammad [sal-Allâhu ‘alayhi wa sallam]): “I have been forbidden to worship those whom you worship besides Allâh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islâm) to the Lord of the ‘Alamîn (mankind, jinn and all that exists).” (Ghâfir :65-66)

It is the religion that entails sincerely worshipping Him Alone. Allah says: 39] “Are many different lords (gods) better or Allâh, the One, the Irresistible?” 40] “You do not worship besides Him but only names which you have named (forged) – you and your fathers – for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism)” (Yoosuf:39-40)

It is the religion that satifies sound minds, as when presented in its actuality and purity, it is followed by souls in obedience and submissiveness. Allah says: that is the (true) straight religion, but most men know not. (Yoosuf:40)

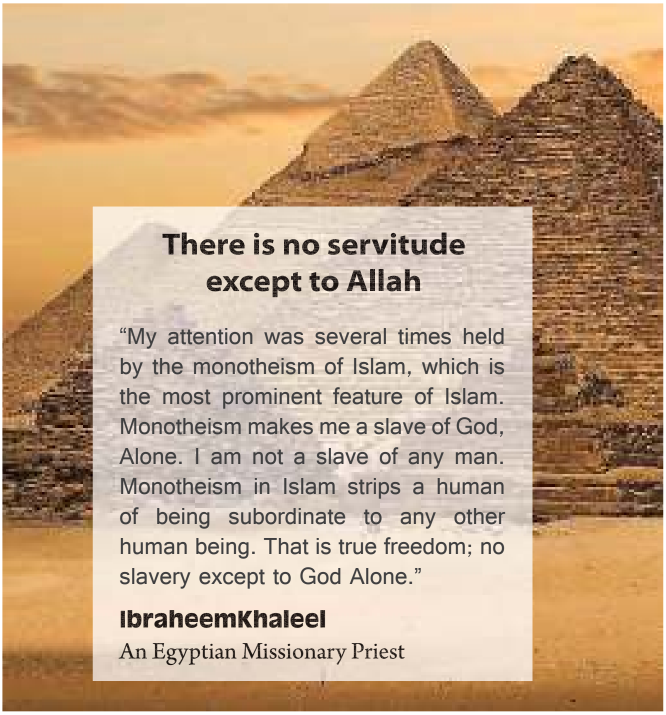
It is the religion which has evidence, proof and strong arguments. Say: “Bring forth your proofs, if you are truthful.” (an-Naml:64)

It is the religion that gives comfort, happiness and peace of mind: Whoever works righteousness – whether male or female – while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), (an-Nahl:97)

In the religion of Islam Allah permits all that is good and beneficial, while He forbids all harmful evils. He commands everything that is righteous, and forbids everything that is evil. It is an easy, flexible, and uncomplicated religion that entails no hardship or unusual effort; it does not inflict heavy loads on the people and does not burden one beyond his capability. Allah says : Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad [sal-Allâhu ‘alayhi wa sallam]) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injîl (Gospel) (John, xiv 16) with them, – he commands them for Al-Ma’rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful Al-Khabâ’ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh’s Covenant with the Children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad [sal-Allâhu ‘alayhi wa sallam]), honour him, help him, and follow the light (the Qur’ân) which has been sent down with him, it is they who will be the successful. (A’raaf:157)

It is a fully comprehensive religion that fits in with every time and place, and will continue to fit in until Allah inherits the earth and those living on it. It encompasses all that humans need in their religious and worldly affairs.

It is the path to happiness



There is no servitude except to Allah

“My attention was several times held by the monotheism of Islam, which is the most prominent feature of Islam. Monotheism makes me a slave of God, Alone. I am not a slave of any man. Monotheism in Islam strips a human of being subordinate to any other human being. That is true freedom; no slavery except to God Alone.”

IbraheemKhaleel
An Egyptian Missionary Priest

and a peace of mind, science and civilization, justice and perfection, dignity and freedom. It is the path to all that is good and virtuous.

What a great and perfect religion Islam is!!

Thus, who is better with regards to religion than he who submits himself to Allah? Allah says: And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism); and he is a Muhsin (a good-doer. And follows the religion of Ibrâhîm (Abraham) Hanîf (Islâmic Monotheism – to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a Khalîl (an intimate friend)! (An-Nisâ':125)

This is a call from the Creator, who is more merciful to you than your own self, Who wants to bring you out of darkness into light. Allah says: ..Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh." Then, if they turn away, say: "Bear witness that we are Muslims." (Âl-'Imrân:64)

The opposite of the slave of Allah who submits himself to Allah Almighty, is he who insists on covering his natural disposition towards Islam with a veil of disbelief and denial, despite the signs and miracles that occur one after the other that clearly point to the perfect truthfulness of this religion. This person chooses polytheism, and the darkness of illusions, myths and legends as

The religion and worldly matters together

It is this unparalleled combination of the secular and religious influence which I feel entitles Muhammad (pbuh) to be considered to be the most influential single figure in human history."

Michael Hart
American Writer

Why not?

"If this is Islam, then are we not all Muslims?!"

Goethe
German Author

a substitute for the light of truth, and certainty and guidance; i.e. instead of the Oneness of Allah Almighty.

He is satisfied to exist as a slave to humans like him, such as priests and monks, and even messengers, rather than a slave of Allah the Magnificent.

He has wiped out his natural disposition, twisted his mind, and acquiesced to desires and suspicions, which have caused him to abandon the natural disposition created in him by Allah, for every newborn is created with the natural disposition to incline towards Islam: So, set you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) your face towards the religion (of pure Islâmic Monotheism) Hanîf (worship none but Allâh Alone). Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in Khalq-illâh (i.e. the religion of Allâh – Islâmic Monotheism), that is the straight religion, but most of men know not. (Ar¬-Rûm:30)

Now you can estimate on your own the extent of misguidance and sin the disbeliever has relapsed into. Allah says: He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism), on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred, with their Lord. And the disbelief of the disbelievers adds nothing but loss. (Fâtir or Al¬-Malâ'ikah:39)

Muhammad's strong confidence in his message

"They must have wondered, these kings and rulers (who received the Prophet's summons to acknowledge the One God and His Prophet) who this unknown person was who dared to command them! From the sending of these messages we can form some idea of the supreme confidence in himself and in his mission which Mohammad must have had. And this confidence and faith he managed to transfer to his people, and with this to inspire and console them; these desert people of no great consequence managed to conquer half the known world. Mohammad died in 632 A.C. He had succeeded in making a nation out of the many warring tribes of Arabia and in firing them with enthusiasm for a cause."

Jawaharlal Nehru
First Indian Prime Minister

What are the origins, sources and characteristics of this message?

The foundations of legislation

Islamic law is based on unique principles and pillars that make it suitable for every human being, and time and place. The most important of these principles are as follows:

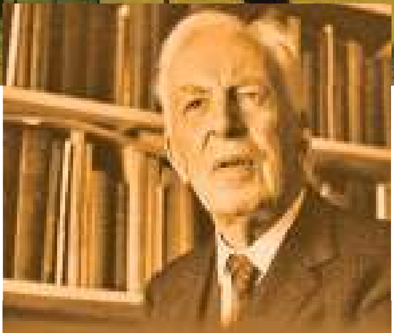
First. Ease and the removal of difficulties:

None of the religious obligations exceed the ability or the capacity of the person responsible for carrying out these duties and they do not need effort that exceeds the limit which is needed when carrying out ordinary, every-day actions; because religion is easy. Allah says: Allâh intends for you ease, and He does not want to make things difficult for you. (al-Baqarah:185)

The Almighty also says: Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with women). (An-Nisâ':28)

Allah (Glorified be He) says: Allâh burdens not a person beyond his scope. (al-Baqarah:286)

'Aisha (may Allah be pleased with



The message of Muhammad's prophet-hood

"Muhammad devoted his life to achieve his mission of ensuring these two phenomena in the social Arab environment, namely: oneness as an idea in the religion, and law and order in the legislative rulings. This really happened thanks to the comprehensive Islamic system, which included both oneness and executive authority between its folds, and thanks to the fact that Islam became a super driving force that transferred the Arabs from a nation of ignorance to a civilized nation."

Arnold Toynbee
British Historian

her) said: “Whenever, the Messenger of Allah (pbuh) was given a choice between two things, he chose the easier of the two, as long as it was not a sin. If it was a sin, then he was the last person to do it. By Allah! He never took revenge on his own behalf, but when the prohibitions of Allah Almighty were violated, he took revenge on behalf of Allah.” (Bukhari)

Of the removal of difficulties in the Islamic Shari’ah is that there are only a few obligations. This makes it easy for those responsible for carrying out these obligations to proceed with them without distress or fatigue, since in fatigue there is difficulty, which is something that has been removed by Islam. Allah says: and has not laid upon you in religion any hardship (al-Hajj:78)

Furthermore, what is also intended from obligations is to lead those who are required to fulfill these obligations to a life of fulfillment in this world, as well as in the Hereafter. Religious legislations are stipulated only to the extent which is both necessary for a person and humanly bearable.

The firm belief

“There is nothing in the five pillars of Islam that might alienate a non-Muslim, and despite the simplicity of its obligations and their small number, they did not need to be changed or reformed in any way in order to firmly establish the Islamic faith in the soul of every Muslim. The practical value of the Islamic faith is self-evident in its strength, stability and how it spread.”

George Sarton

A Lecturer in the Universities of Washington and Harvard

Religion first

"The ethical principles of Muslims, their religion, and their government, were all established on the basis of religion. Islam is the simplest and the clearest of all religions. Its basis is the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah."

Will Durant
American Author

Allah says: 101] O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing. 102] Before you, a community asked such questions, then on that account they became disbelievers.(Al-Mâ'idah:101-102)

Second. Caring for the well-being of the people:

It is evident for those who study the laws of the Islamic Shari'ah that it is intended to nurture the well-being of the people, achieve goodness and righteousness, and ward off evil and corruption in the world and the Hereafter, for individuals and groups in every time and place. Allah says: And We have sent you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) not but as a mercy for the 'Alamîn (mankind, jinn and all that exists). (Al-Anbiyâ':107)

The wisdom behind the instilling of mercy is to achieve the well-being of the people, otherwise if mercy was

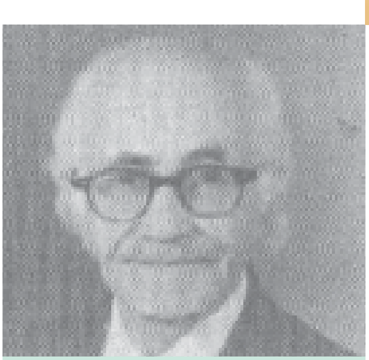
not an aim (in sending the religion), the Prophet (pbuh) would not have been described as being merciful. All obligations are aimed at the well-being of the people in this world and the Hereafter, because Allah is not in need of any of His slaves. Their worship does not benefit Him, nor does it harm Him if they commit sins. The Islamic Shari'ah encompasses justice, mercy, well-being and wisdom. Every issue that shifts from justice to injustice, from compassion to coldness, from benefit to harm, and from wisdom to frivolity is not from the Islamic Shari'ah, whatsoever.

Third. Achieving justice in all its forms:

The texts combine to consolidate justice as being a general approach in life. We, therefore, find texts calling for the establishment of justice, and others warning against injustice, even when dealing with a violator. Allah says: O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do. (Al-Mâ'idah:8)

Fourth. Comprehensiveness and coherence:

The most important evidence for the truthfulness of a religion and a message is what characterizes it regarding it being comprehensive and coherent. Allah says: We have neglected nothing in the Book, (al-An'aam:38)



Islam is peace and safety

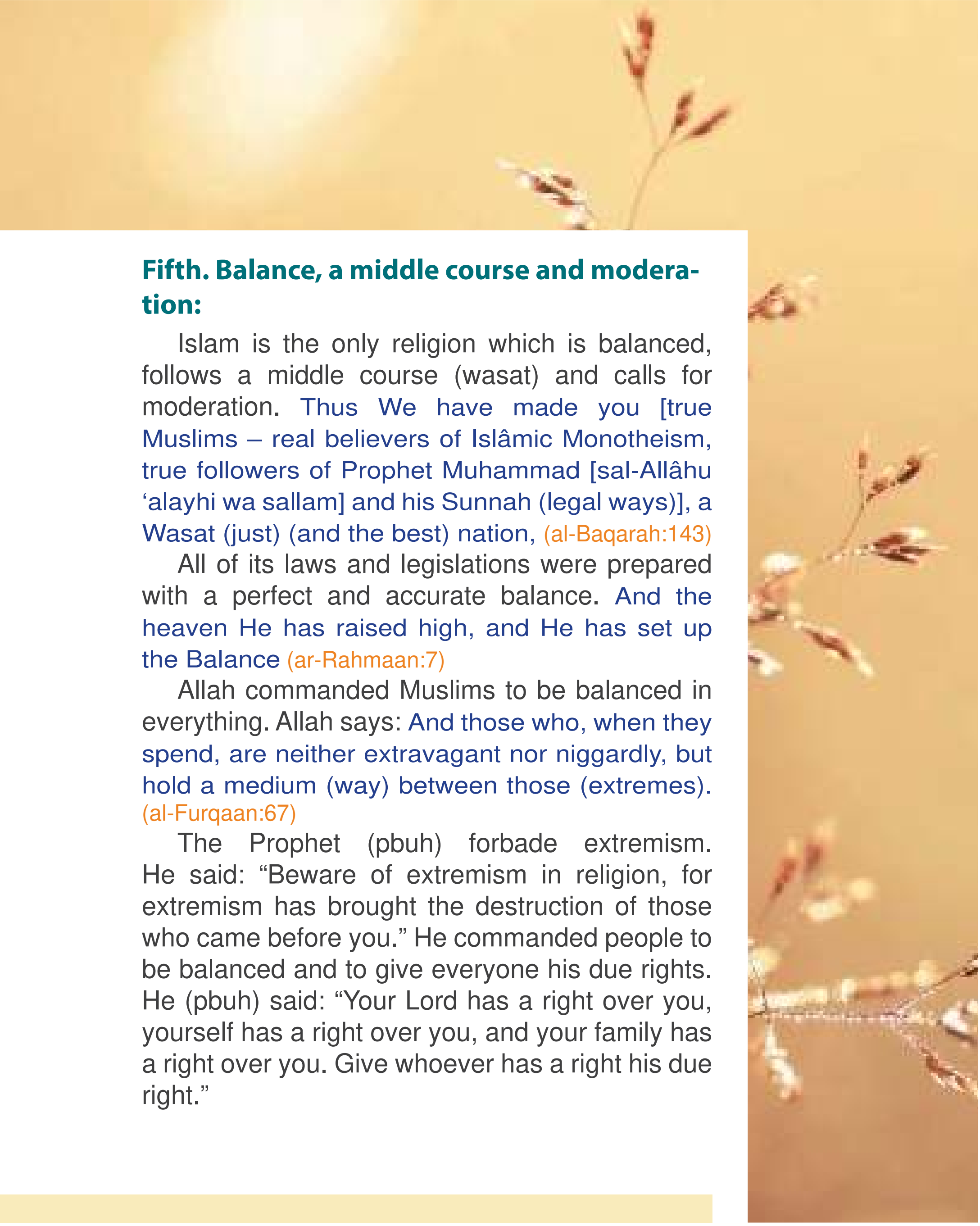
"Under the banner of Islam Jews found safety and justice which protect them from the evils of persecution and abuse. Many centuries have passed for them while they live in well-being and wealth."

Naseem Soussa

An Iraqi-Jewish Lecturer

He (Glorified be He) also says: And We have sent down to you the Book (the Qur'ân) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). (an-Nahl:89)

This comprehensiveness is reflected in belief and perception, in worship and in drawing closer to Allah, in ethics and virtues, in legislation and in regulations and provisions, rather it is reflected in all areas of a human's life.



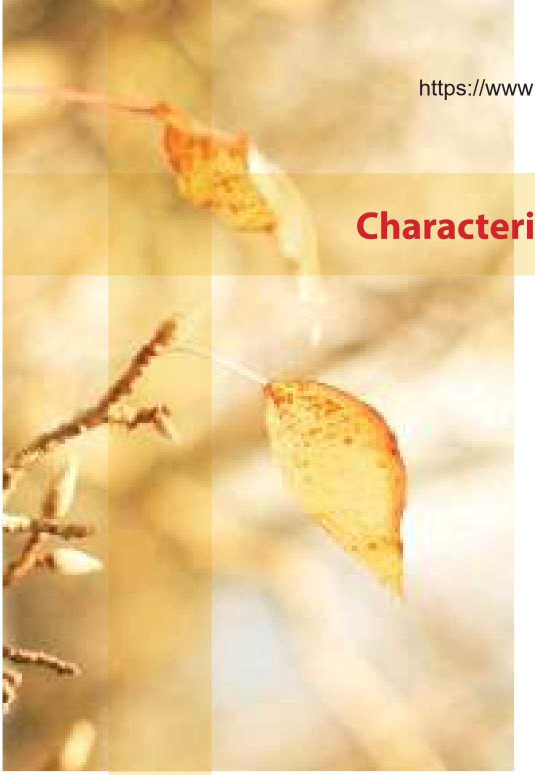
Fifth. Balance, a middle course and moderation:

Islam is the only religion which is balanced, follows a middle course (wasat) and calls for moderation. Thus We have made you [true Muslims – real believers of Islâmic Monotheism, true followers of Prophet Muhammad [sal-Allâhu ‘alayhi wa sallam] and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, (al-Baqarah:143)

All of its laws and legislations were prepared with a perfect and accurate balance. And the heaven He has raised high, and He has set up the Balance (ar-Rahmaan:7)

Allah commanded Muslims to be balanced in everything. Allah says: And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). (al-Furqaan:67)

The Prophet (pbuh) forbade extremism. He said: “Beware of extremism in religion, for extremism has brought the destruction of those who came before you.” He commanded people to be balanced and to give everyone his due rights. He (pbuh) said: “Your Lord has a right over you, yourself has a right over you, and your family has a right over you. Give whoever has a right his due right.”



Characteristics of the Islamic legislation.

First. Its source is Divine:

The source of the Islamic religion is the Great Creator, Allah, who created man and the universe and all that it contains. Having a divine source affords it numerous advantages, including one of them being that Allah is the Creator and the Sustainer, so He Alone owns the right to legislate. Moreover, prophets and their followers referred legislation back to Allah alone, and rejected all other legislations. Allah states what the seal of the prophets and messengers (pbuh) used to say about Allah's legislation: Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "I am not a new thing among the Messengers (of Allâh, i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner." (Al-Ahqâf:9)

The Islamic Shari'ah applies to all of Allah's creation, and that includes the Messenger of Allah, despite his high status and position of honor with Allah, since he too follows the laws that Allah revealed to him, and he was not an innovator. He followed Allah's way and did nothing to contradict it.

The fact that Allah is The Creator means that He knows best those who He created. He says: Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), the Well-Acquainted (with everything). (al-Mulk:14)

He knows the natural disposition of His slaves, what reforms and what corrupts them, and what benefits and what harms them. None but the maker knows best about what he made. Allah says: Say, "Do you know better or does Allâh (know better ... that they all were Muslims)?" (al-Baqarah:140)

The fact that Allah is the Legislator grants the legislation absolute justice and righteousness. Allah forbid that He favor a slave of His creation at the expense of another. Moreover, punishment in Islam is related to this world as well as to the Hereafter. Thus, whoever, for some reason or other, does not take his right or is not punished for an evil action in this worldly life will certainly be rewarded or punished in the Afterlife.

Second. Legislation being associated with morality:

It is generally accepted that the purpose of a law is not achieved by it just being enacted. Rather, it depends on the manner in which the people respond to it; by adhering to it or by exceeding the limits. Moreover, that which is desired to be achieved by the law is not attained by merely perfecting its drafting and its provisions, but to be more precise, it is better accomplished by being put into practice by those whom it was aimed at, provided that they are motivated from their inside and in their hearts. This motivation comes from their faith in the justice of that law, and their satisfaction with it and, in the case of religion, their belief that they will receive rewards from the legislator for contentedly implementing His decrees and laws. Islamic legislation is founded on the individual's satisfaction and personal convictions, and Allah also commands to satisfy and use convincing arguments with others when teaching Islam: 21] and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their inner selves. (An-Nisâ':63). 21] So remind them (O Muhammad [sal-Allâhu 'alayhi wa sallam]) – you are only one who reminds. 22] You are not a dictator over them (al-Ghaashiyah :21-22)

It is for this reason that the Prophet (pbuh) was specifically sent.The Prophet (pbuh) said: "Verily, I was sent to perfect honorable morals."

The religion of safety

"For the first time in my life I felt safe and secure, and that there is value to my life. I finally knew the meaning of a God who you do not see, but sees you wherever you are. He is watching over your actions and weighing them with a just balance so you will receive your right requital on the Day of Resurrection."

Anatoly Ondrboutc
Russian General

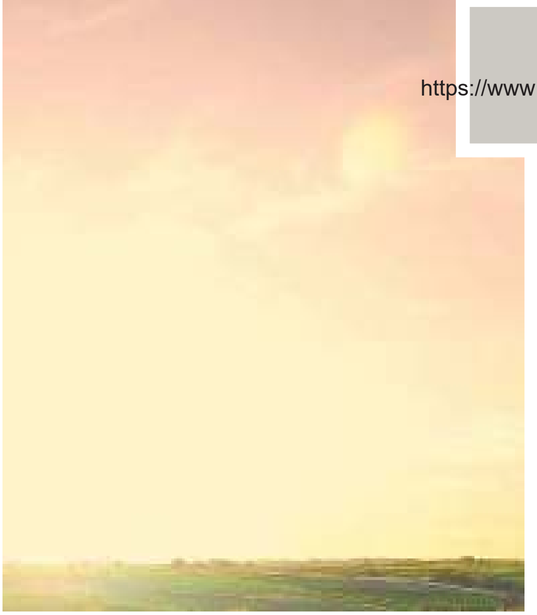
Third. Associating this world with the Hereafter:

One of the characteristics which distinguish Islamic legislation from other man-made laws and human legislations is that it rewards and punishes both in this life and in the Hereafter. The reward or punishment is always greater in the Hereafter than in the worldly life. It is for this reason that a believer always experiences a strong incentive from inside that drives him to act according to the laws of Allah's legislation and follow its orders and prohibitions. He knows very well that even if he could escape from the worldly punishment, Allah's ever watchful eye never neglects anything and never sleeps, and people will be held accountable in the Hereafter for their deeds, whether good or bad. Allah says: Does he think that none can overcome him? (al-Balad:5)

He also says: Does he think that none sees him? (al-Balad:7)

Fourth. The social nature of its laws:

Islamic law does not give precedence to the well-being of one party over the other, and it is not biased to one person at the expense of another. Rather, Islam resolves the biggest problem faced by many human societies that do not follow it as a method and approach in their lives. This is the problem of the conflict between individual and public well-being in society, since we find that some communities have given the priority of the well-being of an individual in absolute terms, as is the case in the capitalist system. The socialist system, on the other hand, tends to give priority to the well-being of the society and completely neglects that of the individual. It confiscates



an individual's natural disposition related to privacy, independence and acquisitions. His character and talents thus wither, and his abilities and faculties rust. Islam, however, established its legislative system on the basis of a balance between these rights in the society. Islam takes into account the general well-being of the Muslim community, but at the same time does not ignore the demands of the Muslim individual. In the political spectrum, we find that the ruler or leader has the right to be completely obeyed by the ruled, but it is conditional on him being committed to ruling legitimately, taking into account the public well-being first and foremost, otherwise Islam withdraws this right from him. It is incumbent upon every citizen to thus obey the laws enforced by the ruler, should they not contradict the laws of Allah Almighty.

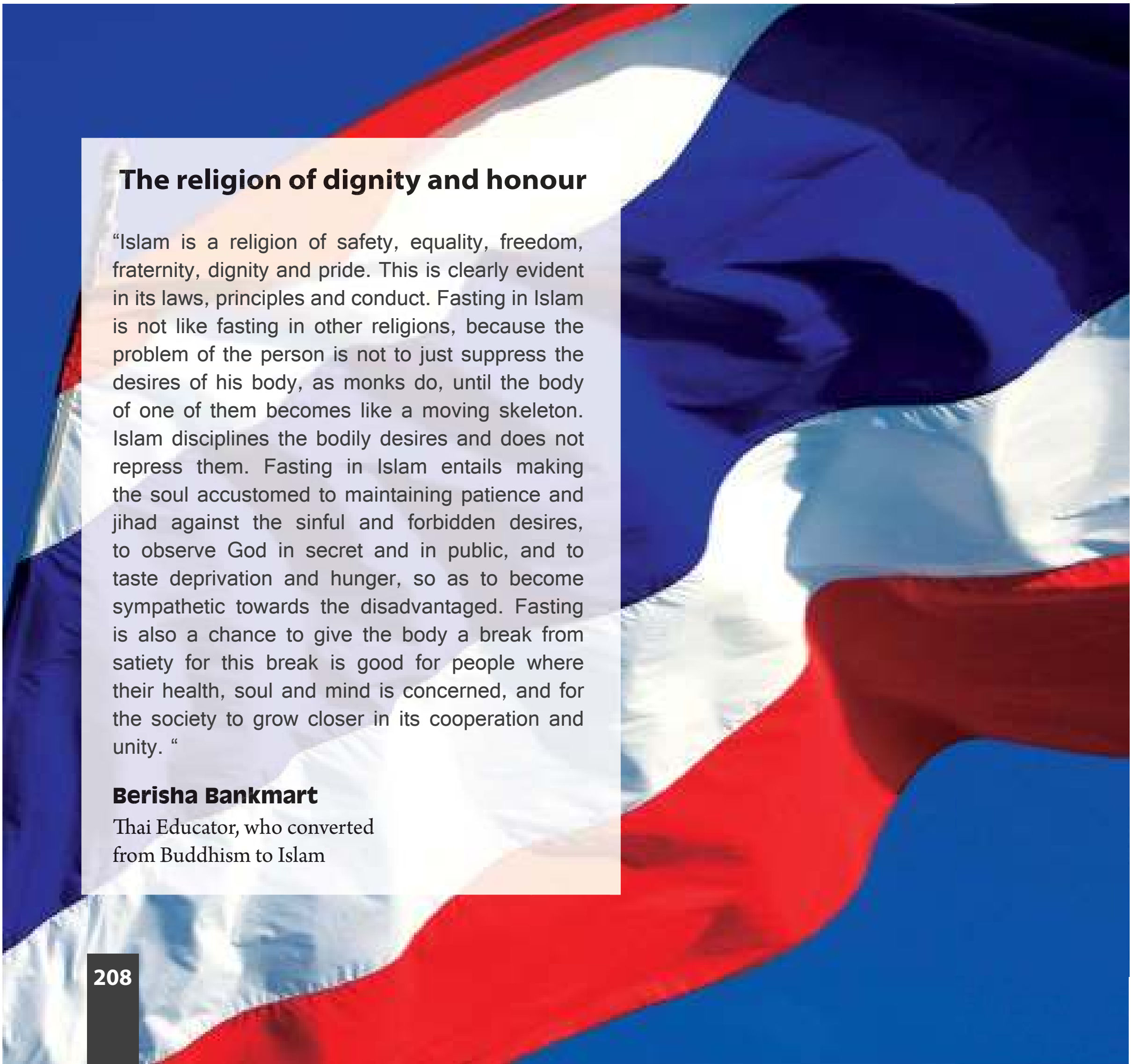
Fifth. Consistency in the rules and flexibility in their application:

Islam is based on basic and fixed rules that do not change or alter. These are derived from Islam's principal sources, the first of which is the Qur'an, since it is preserved by Allah from being corrupted: Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely We will guard it (from corruption).(al-Hijr:9)

Moreover, falsehood can never approach it: Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allâh [Subhânahu wa Ta'âla]). (Fussilat:42)

The second source is that of the Sunnah (the actions and sayings of the Prophet [pbuh]), also known as the Prophetic traditions, which has been meticulously preserved and recorded.

The texts of both these sources contain the general laws and legislations without giving the exact details related to the application of these laws, so leaving a wide space for the mujtahid (an Islamic scholar who is competent to interpret Islamic law by ijtihad, which is the making of a decision in Shari'ah due to personal effort, independently of any school of jurisprudence) so as to be able to take into consideration the different conditions and situations that prevail at any time. Islamic Shari’ah leaves the application of these broad lines open to produce a reality that is marked with flexibility. For what is important is to achieve the goals, regardless of the means by which they are attained, or the forms which they may take when they are achieved, as long as they do not violate a text or a principle of the Islamic law. It is for this reason that the application of the general purposes of Islamic Shari’ah is subject to a high degree of flexibility and they are also able to evolve. That is why there is nothing wrong with the occurrence of new laws which were not known before, but which were laid down due to the occurrence of events related to it.



The religion of dignity and honour

“Islam is a religion of safety, equality, freedom, fraternity, dignity and pride. This is clearly evident in its laws, principles and conduct. Fasting in Islam is not like fasting in other religions, because the problem of the person is not to just suppress the desires of his body, as monks do, until the body of one of them becomes like a moving skeleton. Islam disciplines the bodily desires and does not repress them. Fasting in Islam entails making the soul accustomed to maintaining patience and jihad against the sinful and forbidden desires, to observe God in secret and in public, and to taste deprivation and hunger, so as to become sympathetic towards the disadvantaged. Fasting is also a chance to give the body a break from satiety for this break is good for people where their health, soul and mind is concerned, and for the society to grow closer in its cooperation and unity. “

Berisha Bankmart

Thai Educator, who converted
from Buddhism to Islam

Islamic law and man-made laws... Differences and Distinctions:

There are great differences between Islamic legislation and man-made laws in terms of the veneration for, and the sanctity and appreciation of the law in the individual’s inner self:

Veneration for, and sanctity and appreciation of the law in the individual’s inner self

The veneration for, and the sanctity and appreciation of the law is a characteristic of Islamic legislation because of its religious qualities and that its legislator is Allah, Who the souls greatly revere and towards Whom they bow in absolute submission.

Agreement of the Shari’ah with human nature and its suitability for every time and place:

The Shari’ah suits all nations and peoples of different natures, habitats, races and languages, since its Maker and Legislator is Allah Almighty. He (Glorified be He) has full Knowledge of what was and what will come to be of human beings and their natural disposition, instincts, temperament and everything related to mankind, and He, the Almighty, is far Exalted from succumbing to any whims or desires. Allah says: So, set you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) your face towards the religion (of pure Islâmic Monotheism) Hanîf (worship none but Allâh Alone). Allâh’s Fitrah (i.e. Allâh’s Islâmic Monotheism) with which He has created mankind. No change let there be in Khalq-illâh (i.e. the religion of Allâh – Islâmic Monotheism), that is the straight religion, but most of men know not. (Tafsir At-Tabarî) (Ar¬-Rûm:30)

Man-made laws are legislated by humans whose knowledge, however good it may be, is still greatly lacking. If they knew what might happen today and tonight, they would never be able to tell you what might happen tomorrow. Moreover, if they were to know some of the various natures of human beings, they would still never be able to know all the natures of all humans. Hence, the laws they legislate do not suit all natures or all environments. Even though these laws are suitable for some people, they are not suitable for everyone.

Islamic legislation corresponds with rectitude, truth and justice:

Islamic Shari'ah corresponds with rectitude, truth and justice, so as not to lead to the possibility of errors, mistakes, oppression, and injustice in the legislation or to the submission toany whims or personal desires when drafting any law. Allah says: And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. (al-An'aam:115)

Almighty Allah Alone, Exalted is He above having any personal whimsical aims, is All-knowing of every matter, both externally and internally, and has all-pervading knowledge of the affairs of His people. He only commands them that which leads to their well-being and only forbids them that which is harmful to them. Man-made laws, on the other hand, are prone to error, mistakes, and omissions, and they follow the whims of mankind. They, therefore, are never free of errors and faults, and are always being annulled, changed and altered. Allah says: Had it been from other than Allâh, they would surely have found therein many a contradiction (An-Nisâ':82)

The human nature of man is taken into account in the Shariah:

Islamic Shari'ah is not a set of abstract laws laid down through the ideas of man. Rather, it was formulate by Allah Almighty to suit human nature and His creation. For He Who created people is the best to know what suits them. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), the Well-Acquainted (with everything).(al-Mulk:14)

He knows best what lightens the burden for them. Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with women).(An-Nisâ':28)

As for man-made or positive laws, they are made according to the wishes of he who makes them, and according to his temperament, interests and environment.

Linking Islamic legislation with the spiritual aspect of man:

Islamic Shari'ah tackles apparent and hidden actions. Allah Almighty says: And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.(al-Baqarah:235)

It is unlike that of man-made laws, which only tackles the apparent sides, and completely neglects the spiritual side or that related with the Hereafter. As for the punishment in man-made laws, it is only worldly.

A happy and clean Society

"The Muslim society which adheres to Islamic laws and behavior is a clean and happy society where crime, in all its forms, is non-existent."

Berisha Bankmart

Thai Educator, who converted from Buddhism to Islam

Sources of Islam

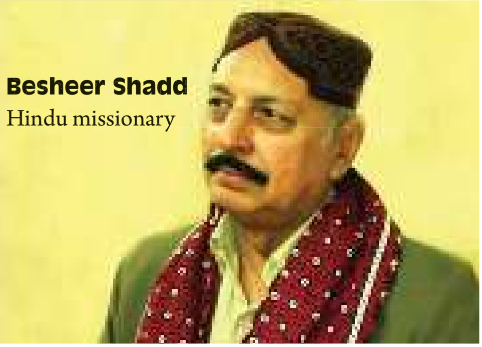
The religion of Islam derives its legislation, beliefs and laws from the divine revelation of the holy Qur’an and the Sunnah. The following is a brief definition of the two:

A –The glorious Qur’an:

Allah revealed the Qur’an to Prophet Muhammad (pbuh) to serve as a means of guidance for the righteous, a constitution for Muslims, a means of healing for the hearts of those who Allah wishes to guide, and a beacon for those who Allah wishes to be successful. It comprises the fundamentals with which Allah sent all of His messengers. The Qur’an was not the first religious book to be sent by Allah, as Prophet Muhammad was not the first prophet to be sent by Allah to the people. Allah revealed As-Sohof (the scriptures) to Abraham, blessed Moses with the Torah, gave David the Zaboor (Psalms), and Prophet Jesus the Injeel (Gospel). These books were revelations from Allah to His prophets and messengers. A point which indicates that the Qur’an is a revelation from Allah is that it stresses the belief in all the messengers of Allah

The Qur’an is the final heavenly revealed book

“When I believed in monotheism I began looking for arguments and evidence to prove that the Qur’an is the book of God and that it is the last of the divine books and their seal, and I thank God as He made me able to solve this issue. The Qur’an is the only book that recognizes all of the other heavenly books, whereas they all deny each other, and this, in fact, is one of the characteristics and advantages of the Qur’an.”



Besheer Shadd
Hindu missionary

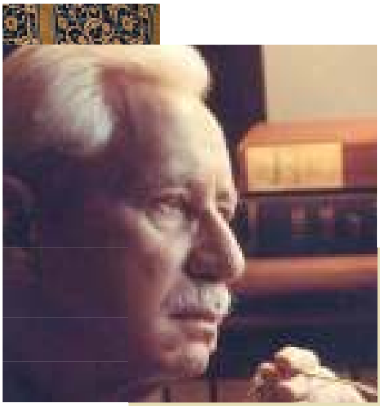
and does not differentiate between any of them. Allah says: 150] Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, “We believe in some but reject others,” and wish to adopt a way in between. [151] They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. 152] And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allah is Ever Oft-Forgiving, Most Merciful. (An-Nisâ’:150-152)

However, considerable parts of these books which were revealed before the Qur’an were lost, altered or tampered with.

As for the glorious Qur’an, Allah has vowed to preserve it for eternity. Allah says: Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’ân) and surely We will guard it (from corruption). (al-Hijr:9)

In addition, He made it prevail over the preceeding books, and also abrogate them. Allah says: And We have sent down to you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) the Book (this Qur’ân) in truth, confirming the Scripture (Books) that came before it and Muhaiminan (trustworthy in highness and a witness) over it (old Scriptures). (Al-Mâ’idah:48)

Furthermore, Allah, who revealed it, describes it as containing an account and a clarification of everything. Allah (Glorified be He) says: And We have sent down to you the Book (the Qur’ân) as an exposition of everything, a guidance, a



The status of the Qur’an and its virtues

“The Qur’an has continued to be preserved in the memory of Muslims for fourteen centuries, provoking their imagination, forming their morality, and sharpening the wits of hundreds of millions of people. The Qur’an resurrects in the souls the easiest of faiths since it is the least ambiguous and it is the furthest from adhering to nonsensical ceremonies and rituals. It is a faith that is free of paganism and clergy. The Qur’an has uplifted the moral and cultural level of Muslims and established the rules of social order and unity in them, and evoked them to follow the rules of health. It also freed their minds of the many myths and illusions, as well as of injustice and cruelty. It also improved the conditions of slaves, and put dignity and pride in the hearts of the submissive.”

Will Durant
American Author

mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). (an-Nahl:89)

What is more, it is a guidance and a mercy; He, the Exalted, says: So, now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. (al-An'aam:157)

That it may guide to what is most righteous. The Almighty says: Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger Muhammad [sal-Allâhu 'alayhi wa sallam]), who work deeds of righteousness, that they shall have a great reward (Paradise). (Al-Isrâ:9)

It guides humanity to the most correct way in all the affairs of life.

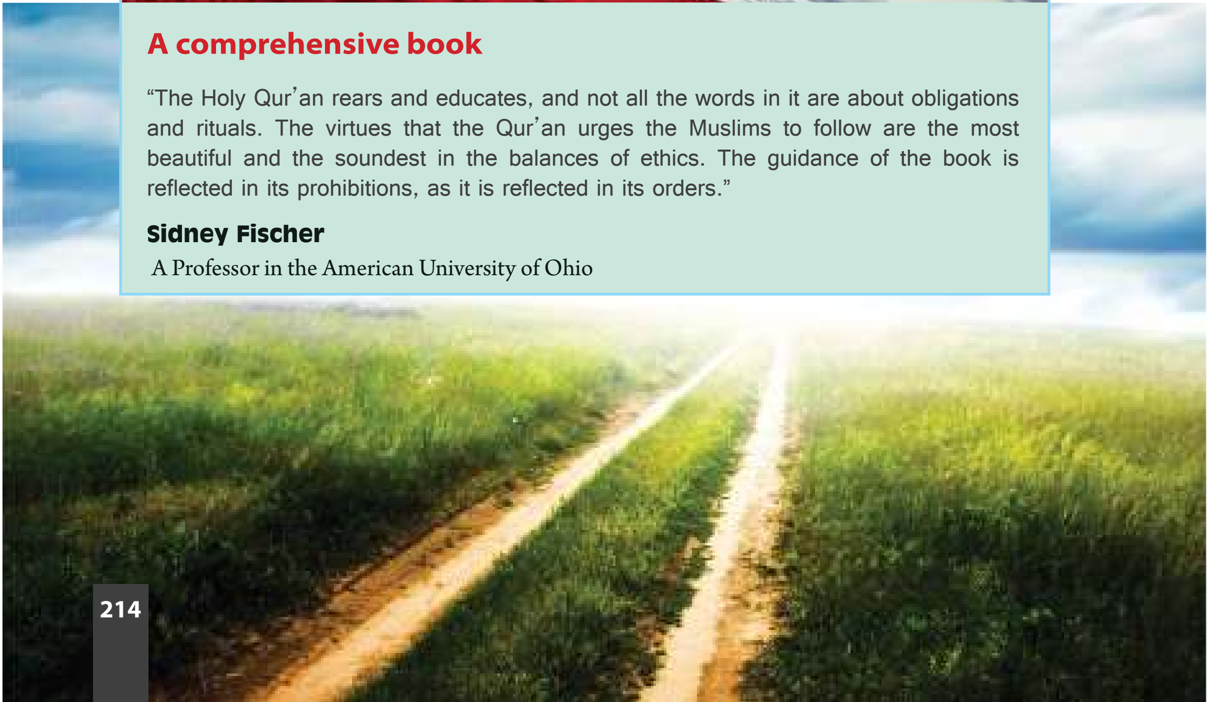
The great and holy Qur'an covers everything that human beings need. It includes all the principles of the rules of beliefs, jurisprudence transactions, behavior and other matters. Allah says: We have neglected nothing in the Book, (al-An'aam:38)

A comprehensive book

"The Holy Qur'an rears and educates, and not all the words in it are about obligations and rituals. The virtues that the Qur'an urges the Muslims to follow are the most beautiful and the soundest in the balances of ethics. The guidance of the book is reflected in its prohibitions, as it is reflected in its orders."

Sidney Fischer

A Professor in the American University of Ohio



B-The Prophetic Sunnah:

Allah revealed the Qur'an to the Prophet (pbuh) and inspired him with the Sunnah. Allah says: It is only a Revelation revealed.(an-Najm:4)

The Sunnah is just like the Qur'an. The Prophet (pbuh) said: "I have been given the Book and with it something like it. I have been given the Qur'an and something like it." (Ahmad) The Sunnah is the revelation of Allah to Prophet Muhammad (pbuh), for he did not speak out of his own desires. He (pbuh) only conveyed to people that which he was commanded. Allah says: "I only follow that which is revealed to me, and I am but a plain warner." (Al-Ahqâf:9)

The Sunnah is the second source of Islam. It is all that was narrated from the Prophet (pbuh) through a sound chain of narrators connected right back to the Prophet, regarding his sayings, actions, approvals as well as his description. It clarifies and explains the holy Qur'an, for he was authorized to explain its contents concerning the generalities, particularities, or summations. Allah says: With clear signs and Books (We sent

The noble Sunnah

"The noble Sunnah of Muhammad remains shining with the greatest religious devotion to this day, overflowing from the hearts of hundreds of millions of followers of the Sunnah that are spread around the globe."

Etienne Denier
French Drawer and Thinker

the Messengers). And We have also sent down to you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) the Dhikr [reminder and the advice (i.e. the Qur’ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. (an-Nahl:44)

The Sunnah expounds on the Qur’an and explains its verses. It details these laws which are mentioned in the Qur’an in the form of a summation. He (pbuh) used to clarify what was revealed unto him sometimes in words, sometimes through an action and sometimes with a combination of both. The Sunnah occasionally clarifies certain laws and legislations which are not mentioned in the Qur’an.

The noble Sunnah is the actual application of the laws, legislations, beliefs, transactions and etiquettes of Islam. The Prophet (pbuh) always complied with what he was commanded and then showed this to the people and commanded them to do exactly what he did. Allah instructed the believers to take the Prophet as an example in his words and actions, so as to reach perfection in their faith. Allah says: Indeed in the Messenger of Allâh (Muhammad [sal-Allâhu ‘alayhi wa sallam]) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. (Al¬-Ahzâb :21)

The Qur’an and the hadeeth side by side

“The Qur’an is complemented by the prophetic traditions, which is a series of statements relating to the actions of Prophet Muhammad and his instructions. In the Sunnah one finds what went on in the Prophet’s head and the basic element of his behavior in front of the changing realities of life. The Sunnah expounds on the Qur’an and is indispensable.”

Jack Ressler
French Orientalist

The noble companions of the Prophet (may Allah be pleased with them all) related the sayings of the Prophet (pbuh) and his actions to those who came after them, who in turn conveyed the Sunnah to those who succeeded them. Subsequently, the Sunnah was recorded in collections in forms of volumes. Those recording the Sunnah were extremely strict about whom it should be taken from and they demanded that any narrators be the contemporaries of those who related the hadith to them, so as to ensure a correctly connected chain that connects the narrator to the Messenger of Allah (pbuh). The men of the chain of narration should all be just, honest, truthful, and trustworthy men.

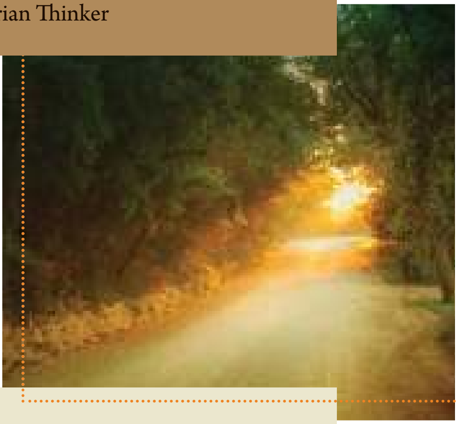
A Muslim must believe that the Qur'an and the Sunnah are the two principle sources of Islam which must be followed, referred to and obeyed by carrying out what they command, abandoning what they forbid and believing in what they relate. A Muslim must believe in the beautiful Names and Attributes of Allah mentioned in both of these sources, as well as what He has prepared for His supporters who believe in Him and what He vows to inflict on His enemies who

The gift of the Sunnah

"The implementation of the Sunnah of Prophet Muhammad is an action that saves the entity of Islam and its advancement. Abandoning the Sunnah on the other hand causes the dissolution of Islam. The Sunnah is the iron structure on which the huge building if Islam is established. If you remove the structure of a building, would it surprise you that the entire construction crumbles like a house of cards?"

Leopold Weiss

Austrian Thinker



disbelieve in Him. Allah says: But no, by your Lord, they can have no Faith, until they make you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (An-Nisâ’:65)

The Almighty also says: And whatsoever the Messenger (Muhammad [sal-Allâhu ‘alayhi wa sallam]) gives you, take it; and whatsoever he forbids you, abstain (from it) (al-Hashr:7)

How happy will the person who takes this path be, for it certainly is the path to happiness!!!

Collecting the prophetic Sunnah

“These sayings which constitute the Sunnah were recorded from that which was related by the companions or conveyed about them with a great amount of sifting when the selection was being compiled. In that way a large number of sayings of the Prophet was gathered.”

Jack Ressler

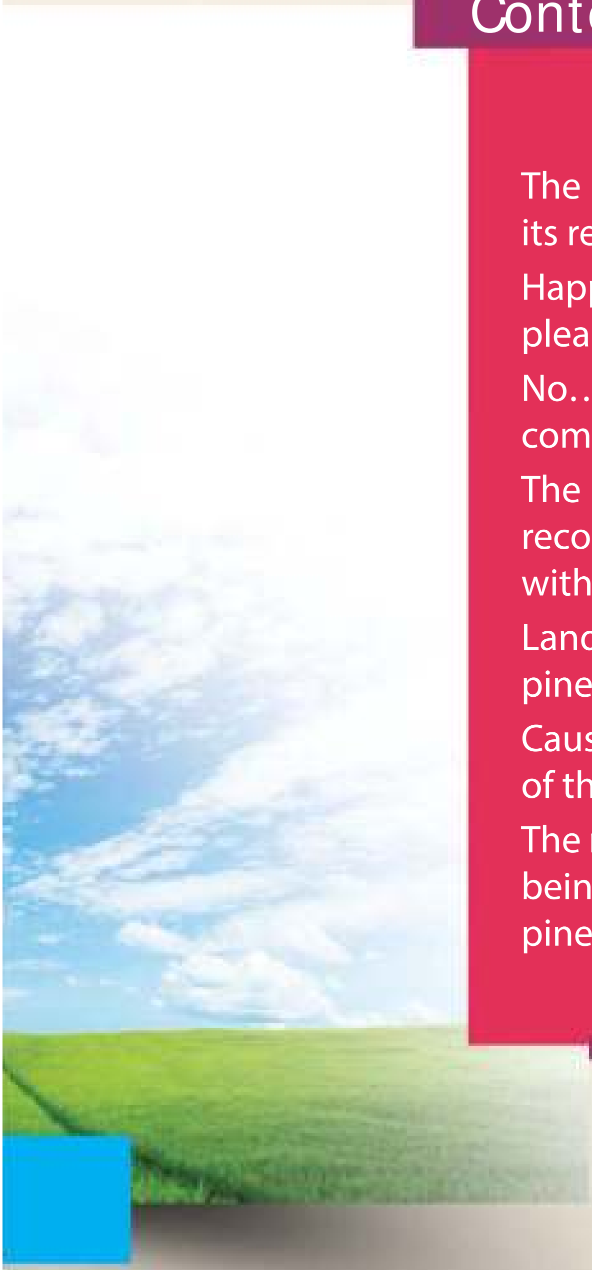
French Orientalist

https://www.path-2-happiness.com/en

الطريق إلى السعادة
The Path to Happiness

The Path to Happiness

Contents



The Path to Happiness

The concept of happiness and its reality.

Happiness is different from pleasure:

No…Happiness is not found in comfort!!

The path of happiness... Man’s reconcilement with himself, with life, and with the universe:

Landmarks on the road to happiness:

Causes of happiness of the life of this world in Islam:

The misery and unhappiness of being far from the road of happiness:

The Path to Happiness

The concept of happiness and its reality.

Happiness is a word about which people differ regarding its meaning. Some see it as another word for pleasure, comfort, wealth, high position or fame… It is for this reason that so many people consume their lives travelling through various paths in search of happiness. Happiness is a feeling that stems from within oneself when one feels satisfaction, bliss, tranquility, contentment and joy. People, however, differ on their view of happiness, since each person has a different temperament, different interests and aspirations, and even their communities differ. Some, therefore, see that happiness lies in being rich, living in a nice house, in prestige or health. Others feel that the route of happiness lies in having a good spouse and children, in work or studying, while others may see it in the proximity of the beloved, getting rid of any source of annoyance, in spiritual chasteness or in helping the poor and needy. The strange thing, however, is that when you ask many of these people: are you really and honestly happy? They would answer in the negative!!

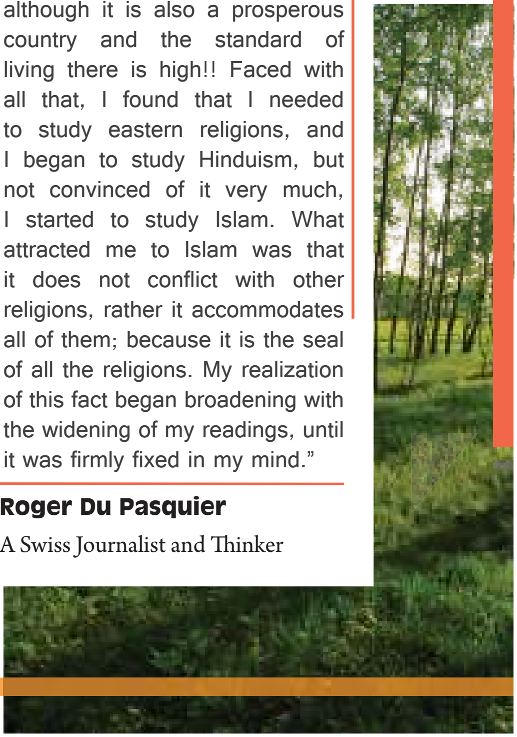
You can see then that the definitions of happiness vary from one person to another and from one community

The religion of happiness and tranquility

"I used to ask myself: why do Muslims feel overwhelming happiness in their lives despite their poverty and backwardness?! And why do the Swedes feel miserable and distressed despite their ease in living, prosperity and progress?! Even in my country, Switzerland, I used to feel the same as I felt in Sweden, although it is also a prosperous country and the standard of living there is high!! Faced with all that, I found that I needed to study eastern religions, and I began to study Hinduism, but not convinced of it very much, I started to study Islam. What attracted me to Islam was that it does not conflict with other religions, rather it accommodates all of them; because it is the seal of all the religions. My realization of this fact began broadening with the widening of my readings, until it was firmly fixed in my mind."

Roger Du Pasquier

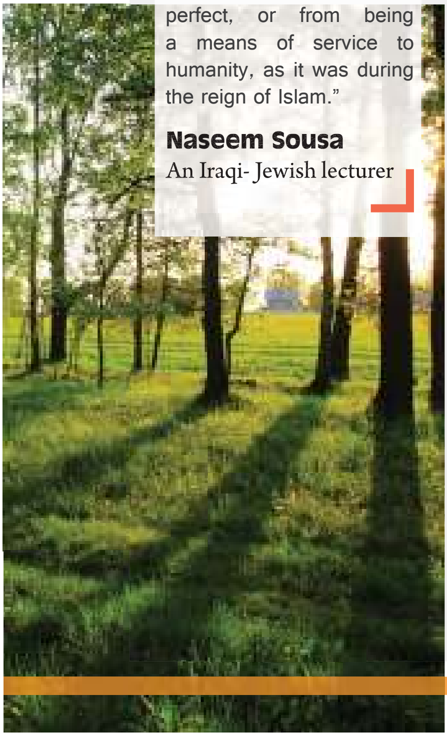
A Swiss Journalist and Thinker



Happiness of humanity

“It should be borne in mind that modern Western civilizations fail to satisfy the soul and to produce human happiness. It pulls the people down into an abyss of misery and confusion; because the efforts of modern science are directed at destruction and annihilation. It is, therefore, far from being perfect, or from being a means of service to humanity, as it was during the reign of Islam.”

Naseem Sousa
An Iraqi- Jewish lecturer



You can see then that the definitions of happiness vary from one person to another and from one community to another. Some international authorities have even designed a set of degrees they have called ‘the ladder of happiness’ in order to gauge which people are the happiest. They conducted several investigations and different questionnaires. The results were a surprise for everyone. It was found that the people of the United States are the most miserable and the most unhappy, and that that country came to stand at the bottom of the ladder, even though we are all aware of the extent of welfare which the individual American enjoys in their country. It was also quite shocking to learn that the people of Nigeria obtained the highest degree on this ladder of happiness, thereby indicating that they are the happiest people in spite of the extreme poverty they are suffering!!!

These are the results of a survey conducted by the American Newsweek magazine on the happiest peoples in the world .As mentioned above, on top of the list, which included sixty five countries, came the Nigerian people who are impoverished, most of whom are Muslims, followed by the peoples of Mexico, Venezuela and El Salvador, while the developed countries, on the other hand, to the surprise of the authors of that report, occupied a low position on their ladder of happiness. We may reflect for a long time on the confession of the Americans who were interviewed in the report; that happiness is not about riches and money(1) , which seems a surprising remark in such a pragmatic society that was founded on the extremist forms of capitalism. These results prompted the same magazine to investigate the phenomenon of the spread of religion in the United States(2) .A

(1) The Newsweek magazine, Arabic edition, 3/8/2004, p.58

(2) The Newsweek magazine, Arabic edition, 6/9/2005

new questionnaire was formed concerning the American's quest in search of happiness through casual meditation formulas, which are taken as doses for treating tired souls.

Perhaps this issue, about what happiness is and how one should attain it, is faced by many of those who try to define it. For example, Plato considered happiness to lie in the virtues of the soul: wisdom, courage, chastity and justice. According to him, a human being is only completely happy when his soul returns to the other world. Aristotle, on the other hand, considered happiness as a gift from the One God (Allah), and that it consists of five dimensions: physical health, soundness of the senses, access to wealth and making good use of it, success in work and achievement of aspirations, soundness of the mind and of belief, as well as a good reputation and being accepted by the people. In psychology happiness can be defined as a reflection of the degree of satisfaction in one's life, or as a reflection of how frequently one experiences pleasant emotions(1).Yet, the question still remains about this difference regarding the concept of happiness. What is happiness? How can I be happy? Is happiness attained only through pleasure?

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(1) The Psychology of Happiness, Michael Argyle.

Happiness is different from pleasure:

One is often carried adrift by different pleasures. He leaves no pleasure uncommitted, assuming that if he achieves all that which brings pleasure he would ultimately attain happiness. However, he becomes surprised to learn that by doing so, he is actually growing farther from happiness, instead of nearer to it. This is because the pleasures of this worldly life are diverse and come in different shapes and sizes, and not all pleasures yield happiness. It is because of this that confusion results between the concept of happiness and the concept of pleasure. The fact is that, on the one hand, both of them meet at a point and that, on the other hand, they differ from one another. They are similar in the fact that each brings pleasure, but they differ in that pleasure is reaped in a few moments and its ecstasy is immediately over after the completion of its cause, and then perhaps even regret, unhappiness and misery ensue. Happiness, however, remains with the person for a longer period of time and neither regret nor misery ensues.

The confusion between the concept of happiness and the concept of pleasure is sometimes a misunderstanding of the person himself, for he thinks that all pleasures result in happiness. Fame is a kind of pleasure not matched by any other, for to be famous and known among people one has to always be in the front of gatherings and is often praised by others... all that is a kind of pleasure. Yet how many people who are famous, wealthy, hold high positions or are beautiful, are depressed and miserable and seek treatment from psychiatrists, or take their lives through suicide to end their worries, distress and miseries!?! How many a time have we heard about celebrities who have taken their own lives to get rid of their problems which are dominated by unhappiness and they, thus, decide suicide is the only way out!?! In addition, we find others submerging themselves in sexual pleasures and changing from one partner to another as often as they change their shoes. When you afterwards inquire about them, you find that they have been infected with Aids!! Though forbidden relationships are desirous, they result in the destruction of families and homes, and the corruption of communities and the mixing of lineages. Watching pornography may also bring pleasure, but it results in psychological disasters and a violation of any sacred ties, because it is a glaring assault against the chastity of the society and its immunity.

There are also other pleasures derived from food. You may find some have a passion for food that is equivalent to or even greater than their passion for worship. They stuff their faces with meat and sugar, and as a result you find them always visiting the doctor's or hospitals!!

Sometimes the confusion between the concept of happiness and that of pleasure is intended by certain authorities who try to present various pleasures as the heart and essence of happiness. Their goal is to control the minds and move them in different directions. For example, the person who takes drugs does so in the beginning because of the pleasure he finds in it, but later he realizes that he has become a puppet in the hands of the person who provides him with the drugs!!

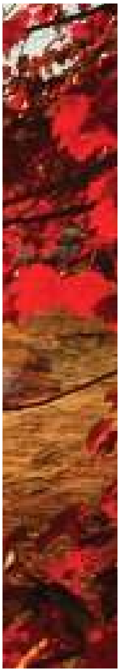
Also ads that market different commodities fascinate people, and you find the people everywhere in the markets looking at a new commodity or offer!!

Happiness, therefore, is not attained by making everything that one needs available, otherwise the happiest people would be the rich and the presidents. Scientific studies and real life, however, deny this, and perhaps this is because of Allah's Perfect Justice in the universe. Do you not see that many of the poor and obscure are happy?! Not only that, do you not see that many of the rich find happiness in the intangible things that the poor probably have more of?! Perhaps happiness, then, is in comfort.

No…Happiness is not found in comfort!!

Many people think that comfort means happiness and consequently seek comfort that may cause them worry, grief, loneliness and misery instead. One forgets that one often feels happy when the body grows tired. It even sometimes happens that hardship is the very source of happiness, for if, for instance, you were to jump into a well to save a child who had fallen into it, you would feel happy, in spite of all the injuries and pain that result from falling down the well. Do you not see that the hardship endured by scholars and seekers of knowledge during their educational achievements brings them happiness and raises them to high ranks of ecstasy, despite any great hardships they might suffer?!! Another example is of an athlete when he feels happy while practicing sports, despite the sweat pouring out of his body. Next there is the kind of person who seeks to serve the weak and the needy and is happy with that, despite his efforts and the hardship he may encounter in doing so. There is also the man who spends his money, which he himself loves, on the poor and needy. These are all examples of people disregarding their comfort and what they love to find happiness inside themselves.

It then follows from these interactions, different visions and diverse definitions of happiness that one remains bewildered, because of the relentless search for the meaning of true happiness and the method by which one might attain it.



Life is unbearable

Before committing suicide, she wrote her last message: "La vie m'est insupportable... Pardonnez-moi."
("Life has become unbearable... Forgive me.")

Dalida
A world famous Singer

1- Man:

From what is he created?!

Allah says: He, it is Who has created you (Adam) from dust, then from a Nutfah [mixed semen drops of male and female discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as children, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women), though some among you die before, and that you reach an appointed term, in order that you may understand. (Ghâfir:67)

Yes... Man is originated from dust and worthless water, and his fate is to become a motionless corpse. Between the two states, he carries impurities in his stomach and deems dirty everything that comes out of his body. After all of that he becomes an ignorant opponent of his Lord! How disbelieving is he!! Allah says: 17. Be cursed (the disbelieving) man! How ungrateful he is! 18. From what thing did He create him? 19. From Nutfah (male and female semen drops) He created him, and then set him in due proportion; 20. Then He makes the Path easy for him; 21. Then He causes him to die, and puts him in his grave; 22. Then, when it is His Will, He will resurrect him (again). ('Abasa:17-22)

Yet Allah honors him over all other creatures. Did Allah not order the angels to prostrate to his grandfather Adam (pbuh), make the earth and animals submissive to him, and honor him with a mind by which he creates miracles?!! Allah says: And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preference. (Al-Isrâ':70)

The essence of man then cannot be understood unless these two realities are perceived together. Through this perception, the balance is made equal, and is based on the belief that everything achieved by man: glory, esteem, money, knowledge and other things, are all a flood of blessings from Allah. The Almighty says: And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help. (An-Nahl:53)

inability, Allah has honored him with qualities that qualify him to carry the trust which other creatures around him refused to carry. Allah says: Truly, We did offer Al¬Amânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). (Al-¬Ahzâb:72)

If man fails to keep the balance between his belief of the two realities, and he either inclines towards his initial reality, seeing himself only as dirty lustful piece of flesh with no goal or target, dedicating his being to pleasures, just like that of the beasts, then he destroys his self by humiliating it. Allah says: (..while those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode.) (Muhammad or Al-Qitâl:12)

Or his thoughts are overwhelmed by the second reality, which will lead to arrogance, deification and tyranny, unaware that he will return to his Lord. Allah says: 6. Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). 7. Because he considers himself self-sufficient. 8. Surely! Unto your Lord is the return. (Al-'Alaq:6-8)

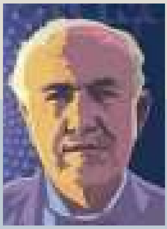
This is because man must know his true worth and come to terms with it. That is why one of the most important causes of human misery lies in man not finding his self and not knowing where his position is in the society; he does not know who he is, what his status is, or what he is able to offer.

The conclusive answer

"In practicing the teachings of Islam a human being discovers his human nature and his real human character, and comes to really know himself. Islam is the only religion which gives me the convincing answers to my confused questions. "

Rosemary Howe

English Journalist



Know your abilities

"Even though his position was minor and his works were few in the eyes of the people, yet he found himself. Edison was expelled from school, but he found himself in his inventions and his favors towards humanity were many. It is important to come to terms with yourself to be happy, and know your position and your abilities."

ThomasEdison

Why was he created?!

Allah created all that exists (Glorified be He) and His creating of it was not in vain. Allah says: 115. “Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?” 116. So Exalted be Allâh, the True King, Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! (Al-Mu’minûn:115-116)

He created man to worship Him according to the comprehensive concept of worship, which includes every aspect of life, even when he is playing or in pastime, and not merely the devotional rites. Allah says: And I (Allâh) created not the jinns and humans except they should worship Me (Alone). (Az-Zâriyât:56)

Those who do not know this point are still tormented with this ignorance, and continue miserably in their doubt and confusion all their life. For them, worship is separated from happiness, and worship is separated from their worldly life, and the worldly life is separated from the Hereafter. Allah Almighty made everything in the heavens and the earth submissive to man. Allah says: And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. (Al-Jâthiya:13)

Man should be aware that he has been given the responsibility by His true King and Lord, by Allah, to govern the earth, so as to be tested and tried. Allah says: And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-¬Forgiving, Most Merciful. (Al-An’âm:165)

2- Life:

After man understands the reality of his existence, his soul longs to reflect on the nature of this life to which he was naturally disposed to cling; for it is the basis upon which stands all the pleasures and delights of this world. Moreover, it is based on the hope of attaining what one's self wants and inclines to. What then is the purpose of life?! The aim of the creation of life and death is to test people in order to see who of them are best in their deeds. Allah says: Who has created death and life, that

He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; (Al-Mulk:2)

That is the truth, but most people do not know it!! Yes, this is the wisdom of this world. Allah says: Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect. (Yûnus:24)

Allah says: And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything. (Al-Kahf:45)

This life we are leading is just a corridor, and not a dwelling place. It is a bridge to reach the Hereafter, for life does not stop with the end of the world. After the departure of the soul from the body, there is the real eternal life of the Hereafter, for this worldly life is just play, amusement, pomp, glitter and boasting, as described by Almighty Allah: Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment. (Al-Hadîd:20)

The verse here depicts this entire worldly life in a meager and low picture that deems it contemptuous and loathsome, and directs the soul to cling to the Hereafter. This is because when life is measured with its own gauges and is weighed with its own scales, it appears great and tremendous in the person’s eye. However, when it is measured with the standards of the real reason of existence and weighed with the scales of the Hereafter it, proves to be negligible and trivial: Play, amusement, pomp, glitter, boasting and reproduction. This is the real reality behind all of this worldly life with which one is so busy and concerned. Yes... this is the reality of life in this world... It is a fact that the heart understands when it delves into the matter, searching for the truth. This is the truth by

which the Qur’an does not mean to direct people to isolate themselves from the worldly life, nor neglect populating and cultivating the ground, as well as governing the earth. What is intended is to put right emotional standards and psychological values and to soar above the arrogance of transient personal belongings and their attractiveness that enchains one to earth. This worldly life is but a bridge on which creatures pass on their way to the Hereafter. This worldly life with its shortness and transience is worthless when compared to that eternity which will follow. Moreover, the infinite extension of the Hereafter is dependent on the condition with which man leads the first life. He is, therefore, in the process of a permanent test, and all the joys, pleasures and amusements, or tragedies, disasters and calamities he sees around him, these are all but for a few days that are soon to be over, and then his deeds that he did in this life will be placed on the scale to determine man’s eternal destiny; or what else will you take with you to your grave? Allah says: And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. (Al-An’âm:94)

Why are people oblivious of this reality?! This is what the Almighty Allah says: They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter. (Ar-¬Rûm:7)

Furthermore, what about those who are pleased with only

the life of this world and do not expect that they will meet their Lord?! Allah says: 7. Verily, in Yûsuf (Joseph) and his brethren, there were Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask. 8. When they said: “Truly, Yûsuf (Joseph) and his brother (Benjamin) are loved more by our father than we, but we are ‘Usbah (a strong group). Really, our father is in a plain error. (Yûsuf:7-8)

What about those who preferred the life of this world?! Allah says: 37. Then, for him who Taghâ (transgressed all bounds, in disbelief, oppression and evil deeds of disobedience to Allâh). 38. And preferred the life of this world (by following his evil desires and lusts), 39. Verily, his abode will be Hell-fire; 40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. 41. Verily, Paradise will be his abode. (An-Nazi’ât:37-41)

Yes; because they consider their religion a game and a source of amusement, and are deceived by the life of this world. Allah says: “Who took their religion as an amusement and play, and the life of the world deceived them.” So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). (Al-A’râf:51)

Yes; because they seek crookedness in this life. Allah says: Those who prefer the life of this world instead of the Hereafter, and hinder (men) from the Path of Allâh (i.e. Islâm) and seek crookedness therein - They are far astray. (Ibrahîm:3)

This does not mean, however, that man should neglect this life and give up populating and cultivating the earth with knowledge and work, and live instead in austerity, waiting for his death. Rather, the best way to deal with the world is as Allah says: But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the Mufsidûn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts). (Al-Qasas:77)

Allah also says: And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense? (Al-Qasas:60)

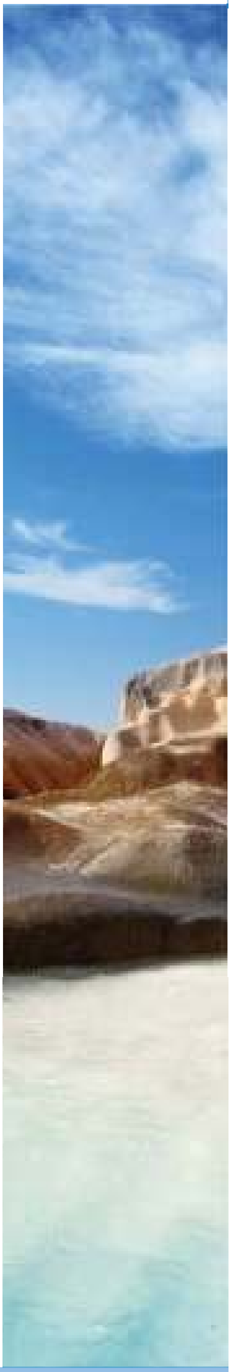
With such an integrated vision, life becomes, in the eyes of man, a dear treasure that he must invest, for in essence life is not worthy of any more attention than that given to realizing that it is a bridge to eternal happiness. As for the joys and diverse types of pleasures he encounters, these are only the enjoyment of life and its adornments. Allah says: Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers, etc.) with Him. (Âl-'Imrân:14)

Allah also says: Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of Allâh's obedience, good and nice talk, remembrance of Allâh with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope. (Al-Kahf:46)

Ask and the Qur'an will answer

"I studied the Qur'an and found that it contains the answers to all the questions in life."

Mike Tyson
World famous Boxer



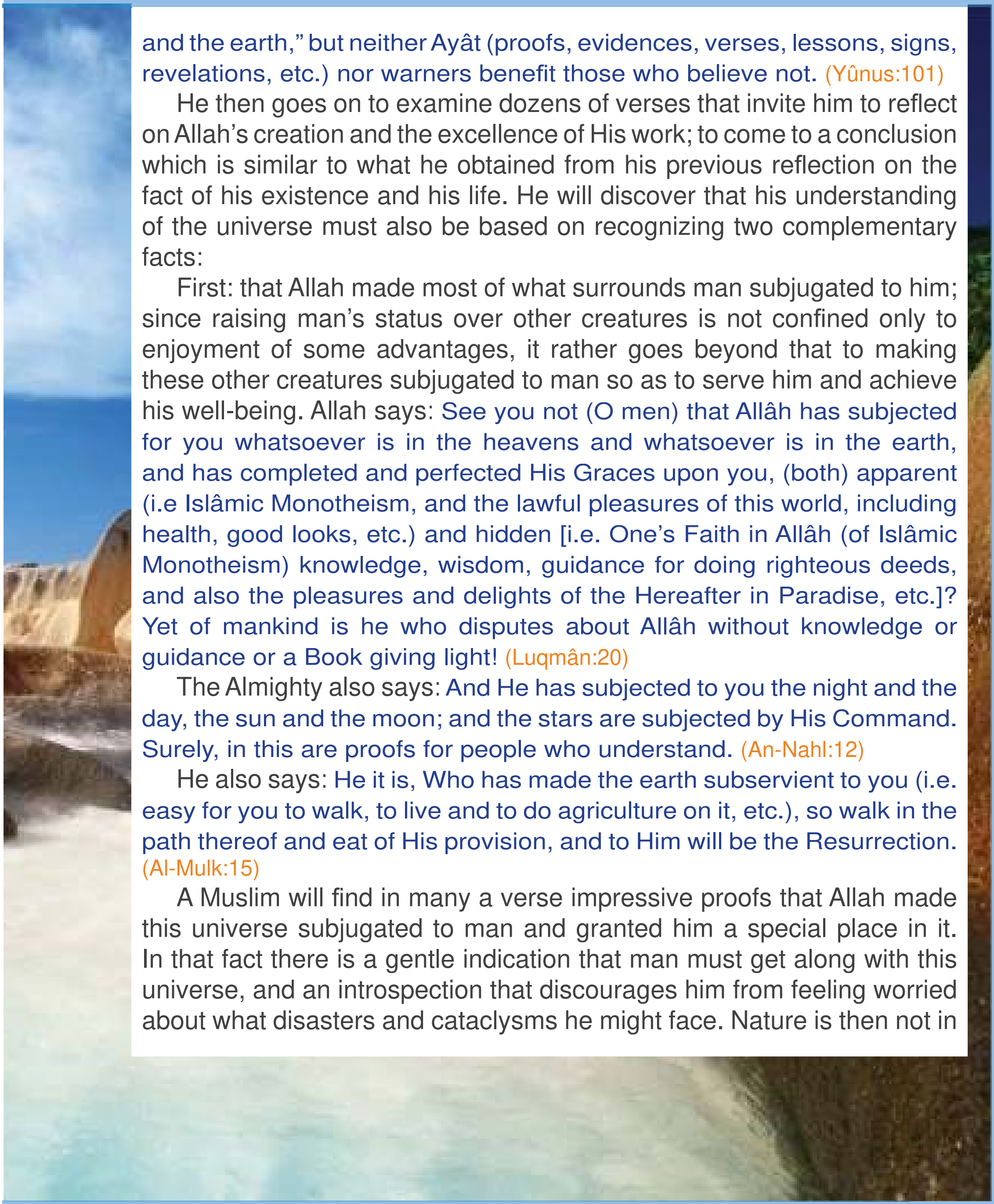
Its pleasures should also not be hated, if properly used. Allah says: Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "Who has forbidden the adoration with clothes given by Allâh which He has produced for his slaves, and At-Taiyibât [all kinds of Halâl (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayât (Islâmic laws) in detail for people who have knowledge. (Al-A'râf:32)

With this understanding, a Muslim embarks upon a journey in life through all its pleasures with a confident pace, after being certain that all the pleasures he experiences and possessions he has are not his to keep. He is, therefore, constantly seeking to enjoy them without extravagance, with an internal faith that what he possesses is in the grip of his hand, not in his heart, and that whether he misses or attains these pleasures in this world is nothing for him to worry about. Allah says: 22. No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz), before We bring it into existence. Verily, that is easy for Allâh. 23. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allâh likes not prideful boasters. (Al-Hadîd:22-23)

He, thus, enjoys these pleasures, amusements and adornments, and is also rewarded by Allah for that. For him this worldly life is linked with the Hereafter. For him the joys of the body are linked with the joys of the soul, and the happiness he gets from worldly pleasures with internal complacent happiness and tranquility.

3- The universe:

A Muslim moves in his reflection to the third and final point in his understanding of his existence. This is the universe which contains all the creatures that it surrounds. He starts his reflection from the subsequent verse: Say: "Behold all that is in the heavens



and the earth," but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not. (Yûnus:101)

He then goes on to examine dozens of verses that invite him to reflect on Allah's creation and the excellence of His work; to come to a conclusion which is similar to what he obtained from his previous reflection on the fact of his existence and his life. He will discover that his understanding of the universe must also be based on recognizing two complementary facts:

First: that Allah made most of what surrounds man subjugated to him; since raising man's status over other creatures is not confined only to enjoyment of some advantages, it rather goes beyond that to making these other creatures subjugated to man so as to serve him and achieve his well-being. Allah says: See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allâh (of Islâmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light! (Luqmân:20)

The Almighty also says: And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand. (An-Nahl:12)

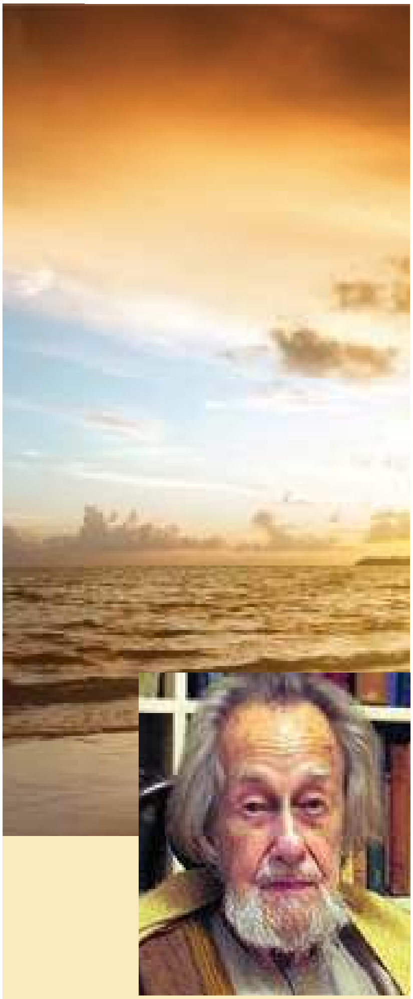
He also says: He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection. (Al-Mulk:15)

A Muslim will find in many a verse impressive proofs that Allah made this universe subjugated to man and granted him a special place in it. In that fact there is a gentle indication that man must get along with this universe, and an introspection that discourages him from feeling worried about what disasters and cataclysms he might face. Nature is then not in a constant challenge with weak humans, and humans also are not in a constant struggle to overcome the tyranny of nature.

As for the second reality, it is that the universe has not yet revealed to man all its secrets. Despite it being subjugated to him and his empowerment over it, yet a range of other components are still absent from human realization or beyond his control. This is because this universe is abuzz with angels and jinn, and might also contain other creatures which are not recognized by man or of which he has no knowledge. The existence of man in this universe is no more than a small negligible speck when compared with the greatness of this vast universe.

With these two realities, the view of a Muslim of this universe becomes comprehensive. He is fully aware of his unique status among all creatures, as Allah has made him the center of existence and to whom most other existing creatures are subjugated. He is, at the same time, aware of the reality that some doors are impenetrable for him, and that his amazing abilities, no matter how powerful they are, will not open those doors.

As for the relationship between man and those around him, it is disciplined by rules of elevated taste and extreme politeness. People who live in a state of chaos in their relationships are in misery, weariness and hardship. They suffer from this because their relationships are



The religion of humanity

"I found myself , which I had missed all my life, in Islam. I felt at that moment that I was human for the first time, because it is a religion that takes the human being back to his nature, as it is consistent with human nature."

Martin Lings

English Thinker

unbalanced and undisciplined, for they are based on selfishness, envy, doubt, conspiracy and suspicious scrutiny... All of that makes a man unhappy and unsatisfied, and makes him tense and always on the defensive, suffering from severe, permanent and ongoing tension. So what will be his source of comfort and happiness?! Allah says: 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend. 35. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character). (Fussilat:34-35)

He is undoubtedly a happy man, the one who organizes his life and relationships on the principle of rights and duties by carrying them out excellently; by being lenient when asking for his rights and by pardoning his opponents. Affection is the highest level of treatment among humans, for being affectionate means showing love, intimacy and passion, which is the normal, natural disposition of humans.

The religion of honor and good morals

"For this I chose Islam, to feel at ease in its spaciousness and shades... Yes, I embraced Islam to feel and realize that I have embraced a religion that does not separate between the body and the soul, or between the self and the body. It is sufficient for me that Islam is a pure religion that calls for having and demonstrating good ethics; it calls for the dignity of man and for upholding such dignity. It is for that reason that I testified that there is no god but Allah, and that Muhammad is His servant and Messenger. And with that I shall meet my Lord. "

Vincent Montiere

French Thinker

The path of happiness... Man's reconcilement with himself, with life, and with the universe:

With this belief, man reconciles with his Creator, himself and the universe around him. Firstly, he is aware of the reality of his servitude to Allah Almighty, and carries out the necessary duties related to that. Secondly, he is aware of the value of himself as a creature honored by Allah by making other creatures subjugated to him. He descended to earth to be tested on it before returning to Paradise, which was created for him, for he is in charge of populating and cultivating this earth. Allah says: He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive." (Hûd:61)

He is also charged with taming his self to take from the desires what is within the constraints of the Shari'ah and the limits of his needs. If we

The bliss of Islam

"Never is there a worldly grace ever enjoyed by man greater than that of being happy and contented after being guided to Islam by Allah: to see, through the light of Islam, the truths of the world and the Hereafter and to distinguish between right and wrong, and the path of happiness from that of misery. I prostrate myself gratefully to Allah, for this great grace He endowed me with, which flooded my being with true happiness and made me stand in the shade of this great fruitful tree, which is the tree of Islamic brotherhood and the Islamic family."

Marshila Michelangelo
An Italian lady who embraced Islam

were able to reach such an integrated understanding of the Almighty Creator, the self and the universe, it is then our right to wonder about the practical result that can be derived from the application of this concept. Having realized this truth, man will intuitively conclude that happiness in the world of this life and in the Hereafter depends on the satisfaction of Allah and complying with His commands, as well as keeping to His limits... This results from balancing the demands of the body and those of the soul; and the demands of the individual and those of the group between the act of working for the life of this world and also the Hereafter. Happiness in this world remains- no matter how great it may be- incomplete, because this life of this world is an abode of diligence, work and tests, and the next abode is where there will be reckoning, and he who is a winner in that abode will win complete and have eternal happiness. Allah says: 21. Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. 22. They will dwell therein forever. Verily, with Allâh is a great reward. (At-Taubah:21-22)

For humanity to be happy, feel reassured and live a good life in this world and the Hereafter, it is necessary to have faith and to do virtuous deeds. Allah says: Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). (An-Nahl:97)

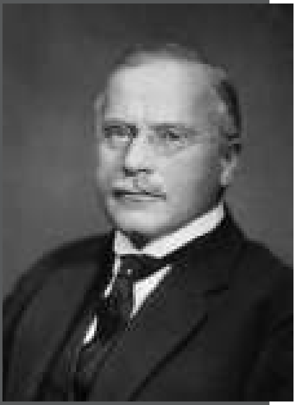
Landmarks on the road to happiness:

To become acquainted with the road to true happiness, which is the road of belief in Allah Almighty, we should make clear certain landmarks that will aid us in being assured and perseverant during our progress on the road:

1- It is the road of Allah Almighty:

Allah says: “And verily, this (i.e. Allâh’s Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious)” (Al-An’âm:153)

Therefore, the road to happiness is the road of Allah and is filled with His commandments for His slaves, since He is the One Who knows more than anyone what is right for His slaves. There is no doubt in the fact that the wretched are those who leave the path of Allah, hoping to achieve happiness through other various roads. Indeed, there is no happiness in any other road but His. Allah says: 123…then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. 124. “But whosoever turns away from My Reminder (i.e. neither believes in this Qur’ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” (Tâ¬-Hâ:123-124)



Belief and psychological health

“During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients … Among all my patients in the second half of their life — i.e. over thirty five — I did not find even one case whose problem was not due to anything but their loss of faith and not following the teachings of religion. It is correct to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and those who did not regain their religious outlook were never really truly healed.

Carl Jung

A world famous Psychiatrist

Happiness, fulfillment and contentment are the ultimate prize of those who choose the correct way and follow Allah's guiding light. Dunk (difficulty and misery in this world as well as the Hereafter) is the recompense of those who turn away from the light and abandon the road, even if they are famous celebrities or stars, kings or queens.

2- It is a road that combines the happiness of the soul with that of the body:

It is a well-known fact that man is composed of a body and a soul, and that each derives its nourishment from a certain source. Some shallow schools and philosophies focus on the soul and deny the demands of the body, causing it a major setback. Modern materialism, on the contrary, obliterates the soul and allows the flesh all that it craves, thereby reducing a large segment of humanity to bestial pleasures and desires, or to robots. As for the road of Islam, it fuels the soul with light from the heavens and protects the body; it satisfies its needs and desires in entirely permissible ways: But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the Mufsidûn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts). (Al-Qasas:77)

The Prophet (pbuh) agreed on what Salman Al-Faresi (may Allah be pleased with him) said: “Your Lord has a right over you, your self has a right over you, your family has a right over you, so give each his due right.” [Al-Bukhari]

3-It is the road of happiness and courage:

Whoever tastes the sweetness of faith, he would never want to depart from it, even if there was a sword at his neck. Look at the story of Prophet Moses and Pharaoh’s magicians, when they believed without Pharaoh’s permission and stepped on the road to happiness. Thus, he threatened them by saying: So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir’aun ¬ Pharaoh) or the Lord of Mûsa (Moses) (Allâh)] can give the severe and more lasting torment.” (Tâ¬-Hâ:71)

Their firm response was: They said: “We prefer you not over the clear signs that have come to us, and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. (Tâ¬-Hâ:72)

They were firm in their decision just moments after they believed, because they had tasted the sweetness of faith. This light made them more assured and consistent in their views and their decisions, even when faced with the threats of a horrendous death.

4- Happiness is serenity and tranquility in the heart:

There is no happiness without tranquility and contentment, and no tranquility and contentment without belief. Allah says: He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise. (Al-Fath:4)

Belief grants happiness in two ways. First, it prevents one from slipping into the swamps of immorality and crime. These are the most serious causes of unhappiness and misery, for nothing ensures that one is not dragged by lusts and desires to vices if his heart is empty of belief in Allah. Second, it creates the most important conditions of happiness, which are tranquility and confidence, for in a sea of problems and crises, there is no life buoy except belief. Without belief, factors of fear and anxiety multiply. However, with faith, there is nothing that deserves to be feared except Allah Almighty.

Conclusive Answers

“I found conclusive answers in Islam for the dilemma of the spirit and matter, and I discovered that the body has a right on us, exactly as the soul has, and that physical needs in the eyes of Islam are natural instincts that deserve gratification for a human to live strongly, productively and effectively. Islam, however, has set basic rules for gratifying these needs on a sound basis that attains satisfaction for the self and, at the same time, enables one to abide by Allah’s commands. Marriage in Islam is, for example, the only legitimate way to satisfy the sexual instinct. Prayer, fasting, worship and belief in Allah are also ways to satisfy the spiritual side of man. Thus, a balance is attained that is essential for a dignified human life.”

Rosemary Howe
English Journalist

Belief and anxiety never meet

“The turning ocean waves never disturb the calmness of the deep ocean bed and do not trouble its state of peace and security. Similarly, it is difficult for one who has really deepened his faith in God to be troubled. He keeps his balance and is always ready to face whatever changes days might bring about”.

William James

American Philosopher

The heart of a believer trivializes all difficulties, because he puts his trust in Allah Alone. A heart empty of belief, on the other hand, is similar to a leaf cut from its branch which is taken adrift by the wind. What do you think frightens a human being more than death and departing from this life?! Yet for a believer, death is not a cause of fear, rather, it is a cause of certitude. What is more beneficial than death to him who fills his heart with belief and piety!?!

Belief spreads a sense of security and tranquility in the human entity, for a believer walks on the path of Allah in peace and calmness. What is more, his belief always provides him with hope and anticipation of Allah’s help, care and protection at all times. He constantly feels that Allah Almighty is watching over him at every moment. Allah says : and verily, Allâh is with the believers. (Al-Anfâl:19)

Whatever problems a believer encounters and no matter how many tribulations he faces, the Book of Allah and its brilliant light of guidance is bound to remove whatever doubts he may have, as well as his aches and pains, thereby changing his fear to peace and security, and his misery to happiness and contentment. The Qur’an guides the believer to achieve psychological security and spiritual happiness that are not matched by any other form of happiness, even if he owns all the treasures of the world.

5-The journey of happiness from this world to Paradise in the Hereafter:

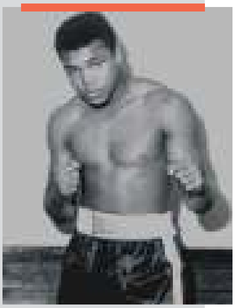
It is common knowledge that people's lives are divided into three stages: the first is the worldly life, the second is the life in the grave after death, and the third is the Day of Resurrection. The road to happiness passes through all of these stages too. In relation to this worldly life, Allah says: Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). (An-Nahl:97)

This means: We (meaning Allah Almighty) shall make his worldly life a happy reassuring one, even if he had little money. This happens when Allah satisfies, pleases, comforts and reassures the soul, and when one finds tranquility and trust in Him. As for the happiness of a believer in his grave; we shall find that mentioned in what was narrated by Abu Hurayrah (may Allah be pleased with him) from the Messenger of Allah (pbuh). He said: "When a believer is in his grave, he is in a green garden. His grave is widened for him by seventy cubits, and lighted for him like a night with a full moon." [hasan (a good chain of narration): Al-Albani]

Pertaining to the believer's happiness in the Hereafter. Allah says: And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end. (Hûd:108)

They are the winners of happiness in this world, and of permanent bliss in the Hereafter.

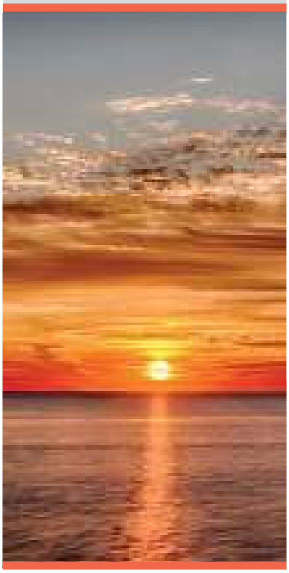
Safe Shore



"Whenever a Muslim reads the Qur'an in depth, and honestly performs its Islamic rituals, he is on the safe shore in the journey of Islam. He rides the train of stability and tranquility, and Satan's viciousness is kept away".

Cassius Clay

American former
world famous Boxer



Therefore, Islam comes with eternal happiness: happiness in the life we live in and happiness in the Hereafter, and what Allah has is better and more lasting. Moreover, Allah made the happiness in this world and

the Hereafter interrelated, without any contradiction between the two of them or any conflict, since the life of this world is but a road leading to the Hereafter and to the greatest happiness on the Day of Resurrection. The road of eternal happiness in this world and the Hereafter is but a single road. Allah says: Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever All-¬Hearer, All¬-Seer. (An-Nisâ':134)

Causes of happiness of the life of this world in Islam:

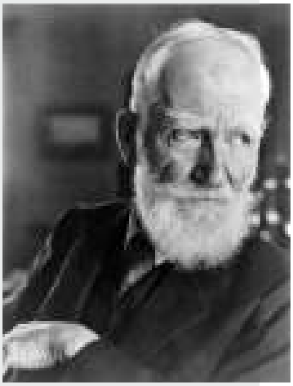
The happiness in the life that we live in Islam has many sources and a variety of reasons, including:

1- Happiness as a result of monotheism and belief in Allah:

There is no happiness, peace or tranquility similar to that caused by monotheism. Allah says: It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. (Al-An'âm:82)

Thus, the more one's monotheism is completed and perfected, the more he feels secure, tranquil and happy in this world and the Hereafter, because Allah widens his chest

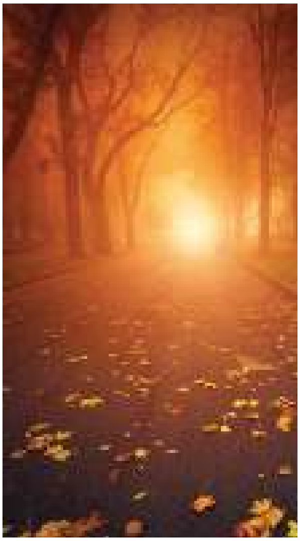
The Religion of this world and the Hereafter

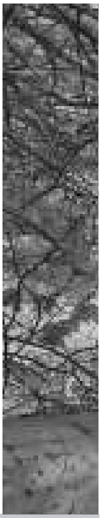


“A learned man naturally inclines to Islam because it is the only religion that considers matters of both this world and the Hereafter.”

Bernard Shaw

English Writer





and fills it with pleasure and relief. On the other hand, polytheism - Allah forbid –brings misery and distress into one's chest, as if he was ascending into the sky. Allah says: And whomsoever Allâh wills to guide, He opens his breast to Islâm, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. (Al-An'âm:125)

The chest of one is widened by Islam and guided by the light of the Lord, while the other stands in the darkness of polytheism, far from Allah's remembrance, and his heart is hardened and in utter misguidance. These two can never be equal. Allah says: Is he whose breast Allâh has opened to Islâm, so that he is in light from His Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error! (Az-Zumar:22)

The person whose heart is cold and in the darkness of polytheism but then becomes guided by Allah's Beneficence and Mercy, can never be similar to the other who stands in the complete obscurity of polytheism, unable to find his way out. Allah says: Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair¬seeming to the disbelievers that which they used to do. (Al-An'âm:122)

The simple belief

"The doctrine of Islam is one simple doctrine by which belief makes all confusion and fear cease. It raises tranquility in the soul and its door is open to all people. No one is rejected because of his race or color. Thus, everyone finds a place for himself under the shade of this divine doctrine on the basis of equality that does not differentiate between people except according to piety - being pious towards Allah, the Lord of the worlds. "

Nazmi Luka

Egyptian Philosopher
and Thinker

2- Remembering Allah Almighty, calling on Him as well as being one of those close to Him:

True Security

“I felt what Muslims feel when they are in true prayer: a bolt of sweet harmony, a shudder of joy in which I was grateful for everything I have (my children) and secure in the certainty that I need nothing more (along with prayer) to be utterly content.”

Lauren Booth

A British rights activist

Whatever one might possess of the adornments of the life of this world and no matter what he owns or might win of that which usually causes happiness. He will never be able to attain true happiness as long as he is not on the road of Allah Almighty. Tranquility can only be attained when one is near to Allah Almighty, and in the shadow and fragrances of His remembrance. Allah says: Those who believe (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh, Verily, in the remembrance of Allâh do hearts find rest. (Ar-Ra’d:28)

This is because the heart is in a mess that can only be cleaned up by being one of those near to Allah. There is also a deep sense of loneliness residing there, which can only be removed by seeking Allah’s companionship. Moreover, this sadness in the heart can only be lifted by the pleasure of Allah’s Knowledge and one being sincere when worshipping Him. What is more, that feeling of anxiousness which has taken up residence in the heart can only be reassured by meeting with Allah and running back to Him. Furthermore, the flames of the fire of sorrow can only be extinguished by accepting the commands of Allah, His prohibitions and destiny, and patiently following these rules until it

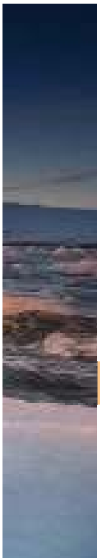
is time to meet Him. There is also a strong need in the heart that does not stop until Allah is the only One we seek. Furthermore, this destitution can only be fulfilled by Allah's Love, by turning to Him, through His remembrance and by offering sincere devotion to Him. Since even if one is given the entire world, such destitution will never be removed.

3- Virtuous deeds:

Allah says: Those who believe (in the Oneness of Allâh - Islâmic Monotheism), and work righteousness, Tûbâ (it means all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return. (Ar-Ra'd:29)

Those who believe with their hearts in Allah and His angels, His Books, His Messengers, the Last Day, and support that belief with virtuous deeds – deeds of the heart: such as loving and fearing Allah and putting their trust in Him; and acts of the limbs: such as prayer and the like, have a good condition of perfect comfort and complete peace of mind, because of what they achieve concerning the pleasure of Allah, and dignity in the world and in the Hereafter. Therefore, one has to perform good deeds to strengthen that belief in the heart. Almighty Allah says: Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad SAW and all that was revealed to him from Allâh), those who are the Jews and the Sabians and the Christians, - whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. (Al-Mâ'idah:69)

The Prophet (pbuh) found comfort and delight in prayer and obedience. He used to say:"O Bilal, call for prayer, give us comfort by it."[Abu Dawud]



4- Generosity is the secret to happiness:

This is something that has been tested and witnessed. We find that he who is generous towards others is of the happiest of people and of the most widely loved on earth. Allah says:By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend, Allâh knows it well. (Âl-'Imrân:92)

Generosity has many shapes and forms. Allah has made the giving of money part of the pillars of Islam. He (Glorified be He) imposed and enjoined Zakat on the rich for the poor, and He stated that this zakat should be given with a contented heart while sincerely hoping to please Allah, as best as a person can, and without constantly remaindering the poor how he was generous to them. Allah says: O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury (Al-Baqarah:264)

Allah even widened the concept of generosity to encompass more than just money. Generosity can be shown either through money, food, effort, or deeds. Allah says: 8. And they give food, inspite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive, 9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you. (Al-Insân or Ad-Dahr:8-9)

Even if it was just a smile. The Prophet (pbuh) said: "Your smiling at the face of your brother is charity." [Tirmidhi] He also said: "If anyone cares Even if it was just a smile. The Prophet (pbuh) said: "Your smiling at the face of your brother is charity." [Tirmidhi] He also said: "If anyone cares for his brother's needs, Allah will care for his needs; if anyone removes a Muslim's anxiety, Allah will remove from him, on account of it, one of the anxieties of the Day of Resurrection; and if anyone conceals a Muslim's fault, Allah will conceal his fault on the Day of Resurrection."[Abu Dawud] There is no doubt that this generosity is what makes one attain happiness in this world. Giving, however, that is done accompanied with constant reminders of the giver's generosity and also injury does not bring even a tiny amount of happiness, even though it may appear otherwise at first glance.

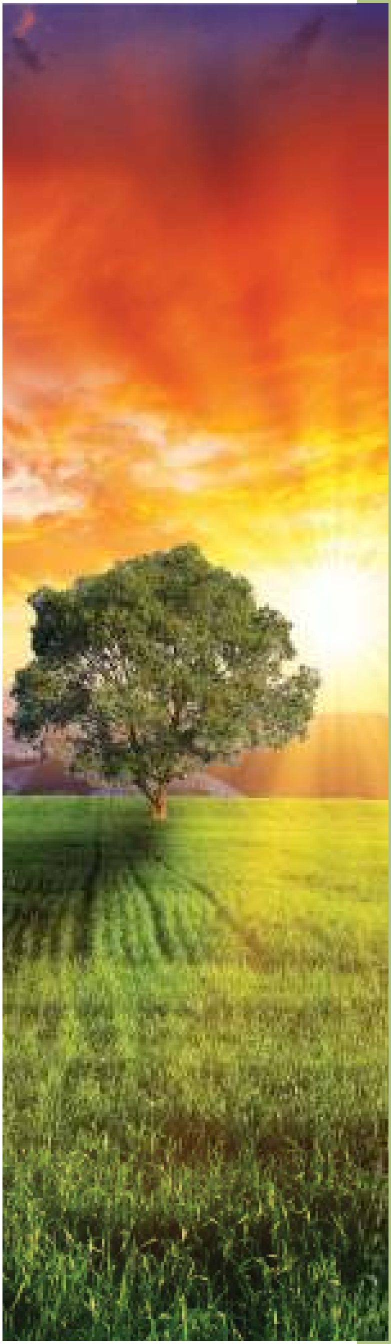
5- Trusting in Allah is the key to happiness:

There are times when one might find oneself feeling helpless or unable to accomplish something desired. It is at this stage that one resorts to another person who is stronger and more able in order to ask him for help and put his trust in him to achieve what he set out to do. Who then is he that is stronger than Almighty Allah?! The key to happiness lies in putting one's trust in Allah, the All-Powerful, whose hand holds the kingdom of the heavens and the earth, Who, if He wishes a thing, just says: "Be!" and it is. Allah says: Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is! (Yâ¬-Sîn:82)

Thus, the Almighty commanded us to depend on and trust in Him Alone. Allah says: and put your trust in Allâh if you are believers indeed." (Al-Mâ'idah:23)

Where else can a person find such sufficiency? Allah Almighty Alone is sufficient. Allah says: and put your trust in Allâh. And Allâh is Ever All¬Sufficient as a Disposer of affairs. (An-Nisâ':81)

There is no doubt that this grants a person tranquility, comfort, happiness, sufficiency and makes him able to accomplish what he wants, states which cannot truly be understood (and appreciated) except by those who have experienced them. Allah says: 2... And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things. (At-Talâq:2-3)



This is as well as the protection of the Almighty for those who put their trust in Him from Satan, Allah says: Verily! He has no power over those who believe and put their trust only in their Lord (Allâh). (An-Nahl:99)

Allah also offers protection from enemies. Allah says: 173. Those (i.e. believers) unto whom the people (hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.” But it (only) increased them in Faith, and they said: “Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).” 174. So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty. 175. It is only Shaitân (Satan) that suggests to you the fear of his Auliyâ’ [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad SAW)], so fear them not, but fear Me, if you are (true) believers. (Âl-’Imrân:173-175)

The secret is to trust in Allah and its reality is in the dependence of the heart on Allah Alone. He is successful when he uses all his means and does what he has to do for a certain matter with his heart free from depending and relying on these means and what he did. However, he gains no benefit when he merely says that he puts his trust in Allah but his dependence is on others, putting his reliance and confidence in them and not in Allah. Having trust in Allah only with the tongue is one thing, and having trust in Allah in the heart is another.

> “Scientific studies confirm that helping others treats stress. Experts in the field of psychology confirm that helping others relieves nervousness, since it stimulates the secretion of the hormone endorphins; hormones that help to stimulate the feeling of being psychologically relaxed and give the feeling of ecstasy. The former director of the International Institute for Health Promotion in the U.S., Alan Leeks, said that helping others reduces the severity of nervous stress, since the individual’s help to others reduces one from thinking of his personal concerns and problems; so then he feels psychologically comfortable.”

6-Happiness is having certainty and confidence in Allah Almighty:

Belief achieves full certainty and confidence in Allah, which in turn earns him confidence in himself. He, therefore, does not fear anything in this life because he knows that all matters lie in the hands of Almighty Allah. Allah says: And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. (Al-An’âm:17)

He is also certain that his sustenance is in Allah’s hands, Alone. Allah says: “You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision, so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.” (Al-’Ankabût:17)

There is no creature on earth but Allah ensures its sustenance. Allah says: And no (moving) living creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterous, grave, etc.). all is in a Clear Book (Al-Lauh Al-Mahfûz - the Book of Decrees with Allâh). (Hûd:6)

This is the case even if this creature cannot generate its own sustenance. Allah says: And so many a moving (living) creature there is, that carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All¬-Knower (Al-'Ankabût:60)

He is certain that his sustenance will inevitably reach him - that is the doubtless truth. Allah says: 22. And in the heaven is your provision, and that which you are promised. 23. Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. (Az-Zâriyât:22-23)

He is also certain that the Almighty has divided the sustenance amongst the people and measured them perfectly. Allah says: Say (O Muhammad SAW): “Verily, my Lord enlarges and restricts the provision to whom He pleases, but most men know not.” (Saba':36)

But he must firmly believe that Allah always tests him in terms of good and evil. Allah says: Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned. (Al-Anbiyâ':35)

Were it not for Allah’s Kindness, people would have completely perished.

He also knows that he is but a guest in this world, as no matter how long or short he lives, he undoubtedly will move to the other world. He thus moves about in this world on this basis, not afraid of the misfortunes of time, and does not fear anyone except Allah, even if his enemy is a stone’s throw away from him. Allah says the following regarding Moses (pbuh) when the Pharaoh’s soldiers grew nearer: 61. And when the two hosts saw each other, the companions of Mûsa (Moses) said: “We are sure to be overtaken.” 62. [Mûsa (Moses)] said: “Nay, verily! With me is my Lord, He will guide me.” 63. Then We inspired Mûsa (Moses) (saying): “Strike the sea with your stick.” And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain. 64. Then We brought near the others [Fir'aun’s (Pharaoh) party] to that place. 65. And We saved Mûsa (Moses) and all those with him.

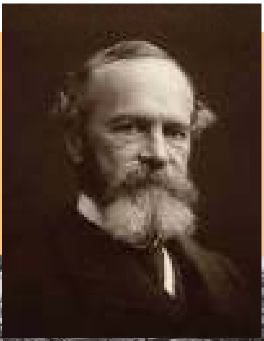
66. Then We drowned the others. 67. Verily! In this is indeed a sign (or a proof), yet most of them are not believers. (Ash-Shu'arâ':61-67)

Here is Prophet Muhammad (pbuh), the person who had the strongest confidence in his Lord. If his enemy had just looked under their feet they would have seen him, yet he was so confident in his Lord when the disbelievers chased him to kill him that he said the following in the cave to his companion Abu Bakr (may Allah be pleased with him): "Be not sad (or afraid), surely Allâh is with us." Then Allâh sent down His Sakînah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allâh that became the uppermost, and Allâh is All-Mighty, All-Wise. (At-Taubah:40)

Furthermore, a believer must have full certitude that Allah Almighty is the One Who destines death, and consequently he must have no fear of death. Allah says: It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply. (Az-Zumar:42)

He must be certain that it is an inescapable reality. Allah says: Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do." (Al-Jumu'ah:8)

Death always comes at the time destined by Allah. Allah says: And if Allâh were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment). (An-Nahl:61)



Belief and life

"Belief is one of the forces that must be available to help one to live, and losing it is a harbinger of helplessness against the sufferings of life."

Ernest Renan
French Historian

7- Contentment is the gateway of the road to happiness:

Happiness is to live with a satisfied soul; for discontent and misery disturbs one's life, soul and feelings. Satisfaction, on the other hand, is the gateway to happiness, tranquility, joy, and contentment. Contentment encompasses calmness and tranquility in the heart towards the choices Allah makes for man. This tranquility and peace of mind makes everything that happens in life better for man, and also gives him happiness and contentment. His soul, therefore, does not aspire except to its Lord, and does not mourn over the loss of anything in the life of this world. This motivates the slave to work diligently and pray to his Lord, and then he is pleased with what Allah destines for him in order to live a happy life.

Contentment is of various types. including:

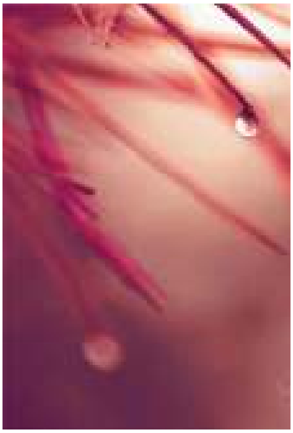
A. Contentment with Allah as his Lord and Islam as his religion and Muhammad (pbuh) as his prophet and a messenger. Whoever is not content with that will live in constant worry and with ongoing questions of concern. The Prophet (pbuh) said: "He has found the taste of faith who is content with Allah as his Lord, with Islam as his religion and with Muhammad (pbuh) as his Prophet." (Bukhari) He who does not taste faith does not taste even a drop of happiness. Instead, he will continue suffering from anxiety and misery. Contentment with Allah means to believe in His existence while sensing Allah's Greatness, Wisdom and Ability, His Knowledge and His Beautiful Names and Attributes. It also means to believe in Him and feel fulfilled with Him while performing all acts of worship, otherwise it is doubt, confusion, disease and depression that one would experience, Allah forbid.

Down with materialistic civilizations

"I have found that Islam, with its principles, spreads tranquility in the soul. The materialistic civilization, on the other hand, leads its followers to despair, because they do not believe in anything. I also found that Europeans do not realize the true nature of Islam, because they judge it using their physical standards."

Roger Du Pasquier

A Swiss Journalist and Thinker



B. Contentment with Allah's law and his legislation. Allah says: But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (An-Nisâ':65)

Humanity has experienced many paths of wretchedness and much misery of this world by accepting incomplete unjust laws and systems, for they are man-made and not a legislation made by the Creator of man Who best knows what is suitable for them. Allah says: Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything). (Al-Mulk:14)

C. To be content with Allah's decree. A believer is content with Allah's decree, because he is certain that nothing can befall him except that what Allah wills, and that Allah Almighty will guide his heart. Allah says: No calamity befalls, but with the Leave [i.e. decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)], and Allâh is the All-Knower of everything. (At-Taghâbun:11)

He is content with Allah's decree for he knows for sure that no one is able to lift any harm except Almighty Allah. The Almighty says: And if Allâh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful. (Yûnus:107)

One of the wonders of belief is that it affords the believer contentment with what Allah has decreed for him, patience against hardships and adversity, and gratitude to Allah for His blessings and gifts, which gives him internal satisfaction that only true believers can feel. The Messenger of Allah (pbuh) said: “How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him.” [Muslim] Moreover the Prophet (pbuh) taught us how to be content, even when we see those who are higher than us where the pleasures of this world are concerned. He said: “Look at those who are lower than you (materially), but do not look at those who are higher than you, lest you belittle the favors Allah has conferred upon you.” [Agreed Upon] (20)

Rex Ingram

World Famous Film Director

The Spirit of Islam

“I believe that Islam is a religion that brings peace and tranquility to the soul, and inspires humans with solace, peace of mind and comfort in this life. The spirit of Islam has slipped into my soul and I appreciate the grace of having faith in the divine decree, and also have become indifferent to the physical effects of pleasure and pain.”

The misery and unhappiness of being far from the road of happiness:

Islam is a religion which is fit for every time and place, compliant with the human natural disposition, takes into account the changes of life , is in line with progress and civilization, and takes the responsibility of tackling the economic, political, social, military and other problems of nations. However, many people stray from this enlightened road, and others fight against it and tarnish its image to keep people away from it. This causes a great deal of misery for individuals and communities. Allah guarantees to those who follow His Guidance and adhere to His laws happiness in both abodes, this and the next. On the other hand, Allah decreed that

those who turn away from His Guidance will be met with misery and humiliation.

Allah has blessed humanity with Islam to straighten its affairs and to allow happiness in the life of this world, as well as in the Hereafter, and for the people to never be miserable in either of them. Nevertheless, the human soul, by nature, does not want obligations and restrictions that limit its fantasies, desires and whims, though these obligations are for its own well-being. It is for this reason that Allah imposed people of truth to call for the good to which He guided them, and to convey it to all of the creation.

The Messenger of Allah (pbuh) was sent to bring happiness to his people and all people. Allah says: We have not sent down the Qur'ân unto you (O Muhammad SAW) to cause you distress (Tâ-¬Hâ:2)

The Almighty also says: And We have sent you (O Muhammad SAW) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists). (Al-Anbiyâ':107)

Pursuing the path of the Prophet (pbuh) and being committed to his method and following in his footsteps is the source of happiness and the way to salvation. Moreover, the kind of life that Allah commands us to live can only result in happiness in both abodes, while every deviation from this framework results in misery in both abodes. Allah is truthful when He says: 124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." 125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." 126. (Allâh) will say: "Like this, Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)." (Tâ¬-Hâ:124-126)

There is a vast difference between the believer about whom Allah Almighty says: to him We will give a good life (in this world with respect, contentment and lawful provision) (An-Nahl:97)

The Dawn of Islam

"How many a generation will suffer from fear and misery before the great dawn of Islam emerges anew - that dawn towards which it seems that the entire history is heading. On that day peace will engulf the entire world and peace, that day, will engulf the hearts."

H.G Wells
A British Writer and Author

And the person who has turned away from Allah's remembrance, about whom Allah says: verily, for him is a life of hardship (Tâ¬-Hâ:124)

A good life entails being committed to Allah's commands and prohibitions in secret and in public, and having contentment in the heart towards Allah's decree, because a believer lives under His Protection and in His Care. Allah says: Those who believe (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh, Verily, in the remembrance of Allâh do hearts find rest. (Ar-Ra'd:28)

How the satisfaction of the heart reflects on the actions of a human in every situation is totally the opposite of the effect of he who lives in misery and distress. In this verse, Allah says: And whomsoever Allâh wills to guide, He opens his breast to Islâm, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. (Al-An'âm:125)

His distress, misery and sullen life is not caused by poverty nor is it caused by illness. Rather, it is caused by the turmoil in every act or each matter. This is because a wretched person does not care an awful lot about whether he is having a smooth or a rough time in his life, for this will not get him out of the circle of misery he is living in. The reason for his misery lies in his way of thinking, and the increase or decrease of his wealth or whether he is in a good or bad state of health are mere causes that contribute to more misery. Allah says: So let not their wealth or their children amaze you (O Muhammad SAW); in reality Allâh's Plan is to punish them with these things in the life of the this world, and that their souls shall depart (die) while they are disbelievers. (At-Taubah:55)

He also says: And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. (At-Taubah:85)

Misery is not connected to richness or poverty, nor is it caused by diseases or trials. Rather, misery is caused by being far from Allah and deviating from His path, and the breakiing of the connection between a person and his Lord. Prophet Zechariah (pbuh) implored his Lord, saying: And I have never been unblest in my invocation to You, O my Lord! (Maryam:4)

Allah has honored me in the past by responding to me, thus make me happy by responding to my prayer. This matter is not just for Zechariah alone, on the contrary, our Almighty Lord tells us: And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. (Al-Baqarah:186)

As long as the link is still connected between a person and his Lord, his happiness will certainly be realized. His misery is a result of a severed link. The extent to which a man neglects adhering

to the rules of this religion affects the amount of upset and turmoil that takes place in his self and life.

That is why Allah pairs guidance and compassion, and misguidance and misery. About the first He says: They are on (true) guidance from their Lord, and they are the successful. (Al-Baqarah:5)

He says: They are those on whom are the Salawât (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones. (Al-Baqarah:157)

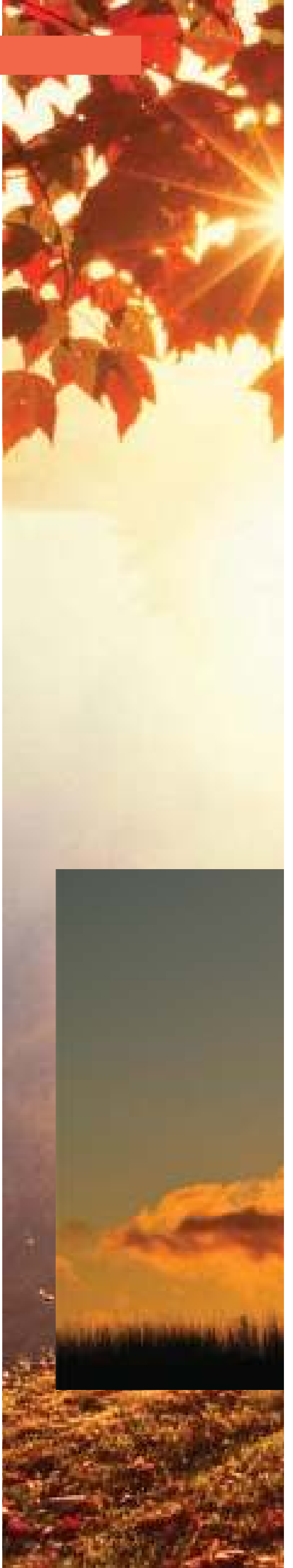
He also says: Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. (Tâ¬-Hâ:123)

Guidance prevents him from straying, and compassion prevents him from misery, and this is mentioned by the Almighty in the beginning of Surat Taha, where Allah says: 1. Tâ¬-Hâ [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. We have not sent down the Qur'ân unto you (O Muhammad SAW) to cause you distress (Tâ¬-Hâ:1-2)

He made a connection between revealing the Qur'an and preventing misery from reaching him, as He says at the end of the Surah in relation to his followers: .. neither go astray, nor fall into distress and misery. (Tâ¬-Hâ:123)

Guidance, virtue, grace and compassion are inseparable and are never detached from each other, just as misguidance and misery go hand in hand and can never be separated. Allah says: Verily, the Mujrimûn (polytheists, disbelievers, sinners, criminals, etc.) are in error (in this world) and will burn in So'or (in the Hell-fire in the Hereafter). (Al-Qamar:47)

So'or in the verse is the plural of Sa'eer, which is a very miserable punishment. In contrast to the fate of criminals, Allah says about the fate of the righteous in the same Surah: 54. Verily, The Muttaqûn (pious), will be in the midst of Gardens and Rivers (Paradise). 55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the All-Blessed, the Most High, the Owner of Majesty and Honour). (Al-Qamar:54-55)



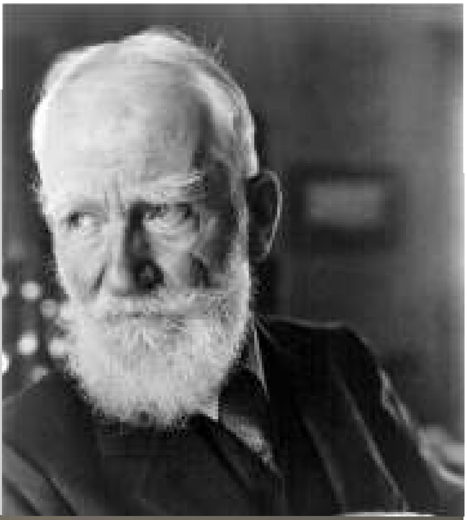
This then is the road to happiness, if you wish to take it and follow it. It is a road that is not based upon myth or abstract spiritual or mental heresy, for it is the road of contentment and also the road of knowledge and civilization.

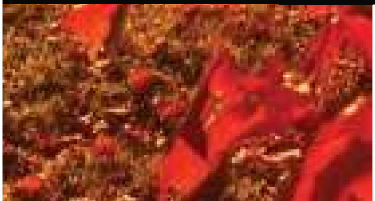
Savior of Mankind

"Prophet Muhammad must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness."

Bernard Shaw

English writer





الطريق إلى السعادة
The Path to Happiness

The path of knowledge and civilization

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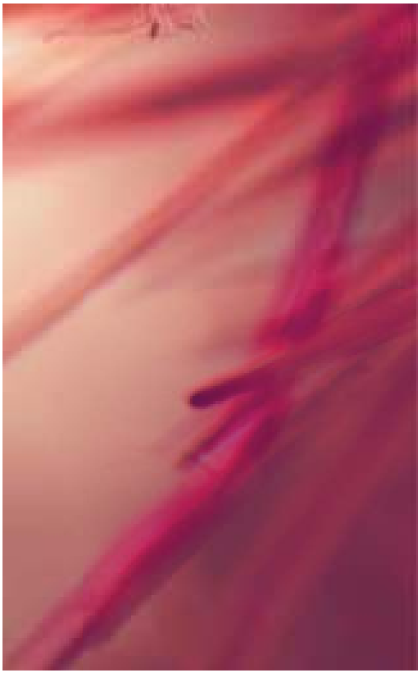
The path of knowledge and civilization

Islam and knowledge

The path to happiness is without a doubt bound to pass through avenues of knowledge and civilization, but it cannot, in any way, pass through valleys of ignorance or backwardness. There is no religion or ideology that has raised the status of scientists and scholars, treated them with honor, urged its followers to seek knowledge and use reason, and called for studying and contemplating as has the religion of Islam, which was conveyed by the Prophet (pbuh) who built a great civilization that expanded all over the world. This is the reason why his mission could be considered as a revolution of knowledge in an environment that was not accustomed with the spirit of knowledge and had never become used to it. The religion of Islam was revealed to bring knowledge and illuminate the world with the light of divine guidance. Allah says: Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. (Al-Mâ'idah:50)

For there is no place in this religion for ignorance, conjecture, doubt or suspicion. The first verse that was revealed to the illiterate Prophet (pbuh) was: 1. Read! In the Name of your Lord, Who has created (all that exists), 2. Has created man from a clot (a piece of thick coagulated blood). 3. Read! And your Lord is the Most Generous, 4. Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)], 5. Has taught man that which he knew not. (Al-'Alaq:1-5)

It is clear that this issue is the key to understanding Islam, the key to



understanding this world, and even to understanding the Afterlife - to which all people shall return.

Indeed, it can be noted that the attention given by the Qur’an to knowledge did not appear only in the first moments of its revelation. Rather, it first appeared at the beginning of the creation of man himself, as recounted in the verses of the Qur’an. Allah created Adam and made him His viceregent on earth and commanded the angels to prostrate themselves to him. He honored and dignified him, and raised his status. Subsequently, He informed us and the angels that the reason for this honor, dignity and high rank is knowledge. The Almighty says the following when recounting this fact: 30. And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You.” He (Allâh) said: “I know that which you do not know.” 31. And He taught Adam all the names (of everything), then He showed them to the angels and said, “Tell Me the names of these if you are truthful.” 32. They (angels) said: “Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise.” 33. He said: “O Adam! Inform them of their names,” and when he had informed them of their names, He said: “Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?” (Al-Baqarah:30-33)

READ…The Call of Islam

“There is no doubt that Islam – which is a religion of science and knowledge - invites its adherents to acquire knowledge and act upon it. There is nothing surprising about that for the first verse of the Qur’an is the verse: ‘Read in the name of your Lord who created (All that exists.)’”

Pierre Francois Robert

French Lawyer, Politician and Professor of Public Law

What indicates the importance of knowledge and its value in Islam is not only that the first verse revealed in the Qur'an talks about knowledge, as mentioned in Allah Almighty's saying: (Read!) Rather, this is a consistent approach in this eternal constitution. Almost every surah in the holy Qur'an mentions knowledge, either directly or indirectly. Allah commanded us to be knowledgeable about the greatest, clearest truth, which is the Oneness of Allah Almighty. In the proceeding Ayah, Allah Says: So know (O Muhammad [sal-Allâhu 'alayhi wa sallam]) that Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes). (Muhammad or Al-Qitâl:19)

This indicates the high status of knowledge and learned men, and indeed rejects putting those who know and those who do not on an equal level. Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses). (Az-Zumar:9)

Furthermore, Allah raised the status of those who were given knowledge to high ranks in the life of this world, and in addition to this

The masjid is a university

"Mosques were - and some of them still are –the universities of Islam. They were swarmed with students who were completely filled with a desire for knowledge. They came to listen to the lectures of scholars on the sciences of religion, law, philosophy, medicine and sports. The scholars themselves came from all over the Arab speaking world, and they welcomed all students, whatever their nationalities were."

Stanly Lane-Pool

British Scientist

reward they will be rewarded again in the Hereafter. Allah says: Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do. (Al-Mujâdilah:11)

Not to mention that there is no ayat in the Qur'an that urges to seek an increase in anything except an increase in knowledge. Allah says: "My Lord! Increase me in knowledge." (Tâ-¬Hâ:114)

Hence it was not an overstatement when the Prophet (pbuh) said: "If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in delight for one who seeks knowledge. The inhabitants of the heavens and the earth, and the fish in the deep waters will ask forgiveness for the one who seeks knowledge. The superiority of the learned man over (one who is only) a devout worshipper is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the prophets, and the prophets do not leave dinar or dirham, only knowledge. And he who takes it, takes an abundant portion (of good)." [Muslim] It was for that reason that after his mission, masjids became strongholds of knowledge and scholars.

The Qur'an and its miraculous scientific nature

"The Holy Qur'an contains clear verses on natural sciences, as indicated by Professor Yousef Marwa in his book Natural sciences in the Quran. It amounted exactly to (774) verses, detailed as follows: mathematics (61), physics (264), atoms (5), chemistry (29), relativity (62), astronomy (100), climatology (20), aquaculture (14), space science (11), zoology (12), agronomy (21), biology (36), geography(73), anthropology (10), geology (20), cosmology and the history of cosmic events (36)."

Maurice Bucaille

French medical
Doctor and Scientist

We will be very surprised when we numerate the number of times the word (knowledge), with all its different derivatives, is mentioned in the book of Allah. We find that it reaches (779) times, that is an average of almost seven times in every surah of the Qur'an! This is true about the word (knowledge), yet there are many other words that refer to the meaning of knowledge, but are not mentioned as much. There are, for instance, words such as: certainty, guidance, the mind, thought, consideration, wisdom, jurisprudence, evidence, proof, argument, sign and testimony. There are also other meanings that fall under the meaning of knowledge and encourage it. As for the Prophetic Sunnah, counting the number of such words in it is extremely difficult indeed for they are plentiful.

The holy book is not a book of physics, chemistry, biology or mathematics, but a book of guidance. Nevertheless, nothing in the Qur'an violates anything that has been proven by modern knowledge.

Later, all of this had a far-reaching impact on the Islamic state, since it created broad activities of knowledge in various fields of information and science, an activity which has not been equaled in all history. This led to the achievement of a great civilized prosperity at the hands of Muslim scholars, and provided the human heritage with a wonderful repertoire of information to which the world remains ever indebted. Regarding this, Max Meyerhof said: "The evolution of chemistry in Europe can be traced directly to Jaber Ibn Hayan. The biggest proof of this is that many of the terms that he innovated are still used in various European languages."

Moreover, Aldo Mieli said: "If we move to mathematics and astronomy we shall meet, from the very dawn of these sciences, first-class scholars.

Of the most important of these is Abu Abdullah Muhammad ibn Musa al-Khwarizmi(1) ... Khwarizmi had splendidly started a series of great mathematicians. His books continued to be taught in European universities until the sixteenth century."

Sigrid Hunkehad had the following to say about the surgical part of the book 'At-Tasreef Liman 'Ajaza 'anit-Ta'leef' (The Method of Medicine)(2) by Az-Zahrawi (Abulkasis): "The third section of this book has played an important role in Europe; for it laid down the foundations of European surgery. It soared with this branch of medicine to a high status. So surgery became independent and based on its principles of anatomy." Az-Zahrawi's book had a significant impact, over five centuries, on the European renaissance, for it was taught at universities in Europe, and European surgeons referred to and quoted from it as well.

Passion for culture

"Never, in the history of civilization, was there a movement more impressive than the sudden passion for culture that took place all over the Muslim world. Every Muslim, from the Muslim Caliph (Muslim ruler) to the workman, all seemed as if they had suddenly been hit by a longing for knowledge and a thirst for travel. That was the best thing, in all respects, that was introduced by Islam. Seekers of knowledge rushed to such centers as Baghdad, and then later to other centers that were the cradle of arts and sciences, similar to the modern trend of European scientists who swarmed universities seeking new knowledge, but it was even more magnificent than it."

Stanly Lane-Pool
British Scientist

(1) The original inventor of Algebra. He was principally responsible for spreading the Indian system of numeration. He wrote many researches about mathematics, astronomy and geography.

(2) A medical encyclopedia in thirty volumes which is full of abundant drawings as well as abundant forms of machinery that its author, Zahrawi, used in the surgery. The Gerard of Cremona section on surgery of this book was translated into Latin in the twelfth century, and different editions were issued; one in Venice in 1497, and another in Basel in 1541, and a third in Oxford in 1778. Also Dr. Leclerc translated it into French in the nineteenth century.

Gustave Le Bon

French Historian

A civilization of knowledge

“Whenever we study the Arabs’ civilization, their scientific books, inventions, and arts, new facts and broad aspects appear to us. We soon learned that credit was and is due to Arabs regarding their medieval knowledge of ancient sciences, and that western universities did not know for five centuries a scientific resource except their books. The Arabs were those who brought civilization to Europe materialistically,intellectually and morally. History did not know a nation which has produced what that nation did in such a short time, and no people have surpassed them in technical innovation.”

Muslim scholars continue to provide achievements to all of mankind. In his book ‘The Era of Knowledge’ Ahmed Zewail(1) said: “My job was located in a place within the heart of atoms where there is fusion and division of molecules, and was located in time within a second where a second becomes a giant length of time.”

This is not surprising since this knowledge, guidance and light that was brought by Muhammad (pbuh) rescued humanity from stagnant swamps and raised it with knowledge, civilization and culture that spread throughout history.

The advent of Islam introduced scientific methodology. Islam, for instance, warned of brainlessly imitating others. The Almighty says the following about the disbelievers: When it is said to them: “Follow what Allâh has sent down.” They say: “Nay! We shall follow what we found our fathers following.” (Would they do that!) Even though their fathers did not understand anything nor were they guided? (Al-Baqarah:170)

What’s more, about following conjecture without any scientific approach, the Almighty says: And if you obey most of those on earth, they will mislead you far away from Allâh’s Path. They follow nothing but conjectures, and they do nothing but lie. (Al-An’âm:116)

(1) An Egyptian Chemist who won a Nobel Prize in Chemistry for the year 1999 for an invention of a camera to analyze the spectrum which works in Femtoseconds (Femtosecond Spectroscopy) as well as his study of chemical reactions using it. It took the whole world into a new era which the world did not expect to comprehend, being able to control the movement of atoms within molecules during a chemical reaction through fast laser technology. Dr. Ahmed Zewail created an ultra-fast laser imaging system that has the ability to monitor the movement of molecules as they are created and while each is fusing with the other. The unit time in which the image is taken is the femtosecond, which is a fraction of a million billion fraction of a second.

The miraculous Qur'an

"I followed all the verses that have a link to science and nature, and found that these verses are all fully applicable to our modern knowledge, because I realized that Muhammad (pbuh) came with the explicit truth more than a thousand years ago, before there were any human instructors or teachers. If any scholar, scientist or artist thoroughly compares all the verses associated with the topic he understands well, as I did, he will undoubtedly acquiesce to the holy Qur'an, that is if he is a reasonable person, devoid of any dubious purposes."

Rene Guenon
French Philosopher

In addition, about whims, which are contrary to knowledge and logic, reason and study, the Almighty says: And surely many do lead (mankind) astray by their own desires through lack of knowledge. (Al-An'âm:119)

About aversion and hatred, which distances one from justice, He says: and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allâh. Verily, Allâh is Well- Acquainted with what you do. (Al-Mâ'idah:8)

Regarding the objectivity of scholars, the Almighty says about the Jews: Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad [sal-Allâhu 'alayhi wa sallam]) and disobey (An-Nisâ':46)

About not being oppressive and causing discord, the Almighty says: The way (of blame) is only against those who oppress men and wrongly rebel in the earth (Ash-Shûra:42)

He mentions the consequences about having scientific integrity and being just with the people: .. and that when you judge between men, you judge with justice. (An-Nisâ':58)

About being just and standing up firmly for justice, and giving truthful testimonials, Allah says: O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves (An-Nisâ':135)

Regarding the importance of looking for evidence, proof and an argument, Allah says: Say, "Bring forth your proofs, if you are truthful." (An-Naml:64)

Furthermore, there is so much more than this that formulates a scientific methodology for the path of knowledge and civilization.

The path of civilization:

No nation or group, whether primitive or advanced, is devoid of having a culture that binds it together and gives it its outstanding characters. Culture is a way of living, an attitude towards life and existence, and a set of values and a social system that govern aspects of life and all its elements. It is reflected in the forms of activity and behavior as a whole, and gives the community its identity and maintains its cohesion. As for civilization, it is considered more than just the cultural aspect of the group. It includes the meaning of progress, qualitative and quantitative excellence, a realistic achievement for the man in the street, a remarkable level of influence that is felt for many generations, and the playing of a major role in the shaping of events and in directing them - a role that could even be so great that it could make history take a new shining path at any particular time and place. Thus, every civilization represents a unique fabric of the natural and physical environment, politics, religion, culture, knowledge and ethics. All of these elements that we see melted together in one container is the civilization of these or those people, with all its unique characteristics and traits.

The best of systems

"Islam prevailed because it was the best social and political order that the times could offer. It prevailed because everywhere it found politically apathetic peoples; robbed, oppressed, bullied, uneducated and unorganized, and it found selfish and unsound governments which were out of touch with any of its people at all. It was the broadest, freshest and cleanest political idea that had yet come into actual activity in the world, and it offered better terms than any other to the masses of mankind."

H.G.Wells

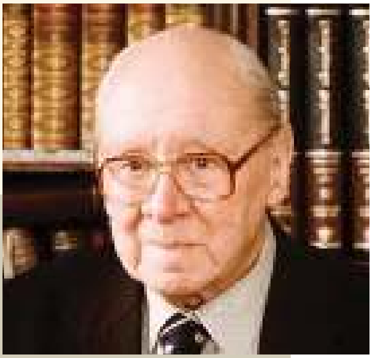
British Author and Writer

Islam successfully turned the hearts of the first group of believers from a nomadic life, which was dominated by intolerance and backwardness, to a life that showed high moral character and fostered high principles. This spread a community spirit and a civilization within a few decades during which they conquered the world. Myriads of people responded with this civilization at that time because of the ease, justice, fraternity and equality shown by the religion preached by Muhammad (pbuh). The Islamic civilization emerged at a time when people were tired of the old system based on slavery and tyranny, and were looking forward to a new system in which they could find their dignity and humanity, after the oppression they had tasted at the hands of autocratic kings and tyrant priests. Islam, therefore, was their golden chance, because it reformed much of their conditions and they saw in it that decent life they yearned for. At the same time, injustice, ignorance and backwardness was lifted from them.

Islamic civilization raised the status of human beings. It has never distinguished between man and his fellow man on the basis of race, color or language. Rather, everybody finds in this civilization one type of treatment and also equal rights. The Islamic civilization effectively contributed to the progress of the human community after it replaced the tribal system, which was based on blood-ties and kinship, with a community which shared the same belief and thought-system, and which was bound together on the basis of fraternity and equality.

The first aim of a civilization from the Islamic point of view is to achieve tranquility, peace and security, the establishment of an ideal society and the happiness of mankind, holding all that is beneficial while fighting against all factors of evil. The reason for this is that the progress of civilization -in its various dimensions -is not intended and is not an aim in itself; for the correct aim of a civilization should be to achieve happiness and psychological reassurance for mankind, while at the same time achieving peace and progress of society and nations, by attaining all that is good and beneficial and by avoiding all that is evil and harmful.

It was unlike the modern civilization, which led to an increase in anxiety and agitation, grinding man in the prevailing material delusions, as well as the distancing from good morals, virtues, religion and the like of high human values, turning people into soulless human machines - the strong crushing the weak.

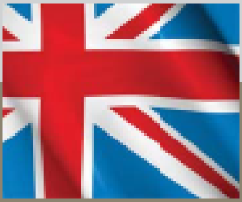


A mark of false pride

"It is appropriate to publish a study about Islamic influences on Europe in this time when the interdependence of Muslims and Arab Christians with the Europeans in the one and the same world is increasing. It has been recognized for some time that medieval Christian writers created an image of Islam that was in many respects denigratory, but through the efforts of scholars over the last century or so, a more objective picture is now taking shape in the minds of the people of the West. For our cultural indebtedness to Islam, however, we Europeans have a blind spot. We sometimes belittle the extent and importance of the Islamic influence on our heritage, and sometimes overlook it altogether. For the sake of good relations with Arabs and Muslims we must acknowledge our appreciation of them to the full. To try to cover it over and deny it is a mark of false pride."

William Montgomery Watt

British Orientalist



The world is heading toward suicide

"The West is now in great need of Islam, more than at any other time before. Islam can give life a meaning and history a sense. It can alter the West's method of separating science from wisdom, thinking from the means, and thinking from the results. Islam never erects a wall between science and faith. On the contrary, it ties them together as an inseparable whole.. Islam can revive the hope in our western societies, which are split apart by individuality to such an extent that they are pulling the whole world towards suicide."

MarmadukePickthall
An English Thinker and Author

Scientific achievements

"Islam has accomplished great scientific achievements over eight centuries; thus it is a mistake to believe that Islam is just a carrier of civilization, or that western civilization is entirely western. Islam has to take a great amount of credit in supplying the West with the first rules that led to their achievements."

Prince Charles
Britain's Heir Apparent

Elements of the path of civilization

The Islamic civilization has distinct elements with its prominent features and obvious characteristics, which creates for that civilization a complete unique unit of independent landmarks with regards to its foundation, its purpose and principles, despite the existence of some common factors between it and other civilizations.

The basis of the Islamic civilization is not the glorification of the mind, as was the case with the Greeks, nor the glorification of power and the extension of influence and power, as it was with the Romans. It is not based on caring about physical pleasures, military power and political dominance, as it was with the Persians, nor giving high consideration to spirituality, as the case is with Indians and some Chinese. Moreover, its foundation is not set on the dominance of the clergy, with the myths and legends that accompanied it which led to the darkness of the Middle Ages in Europe, nor being overly fascinated by scientific knowledge, abusing the resources of the Universe and concentrating too much on the materialistic side of life, as is the method of the contemporary civilization inherited from the Greeks and Romans. The basis of the Islamic civilization is monotheism, the intellect, knowledge, work, the soul, populating, cultivating and constructing the earth, respect for the mind and honor towards man; that is, what encompasses all fields of human life. Thus, the Islamic civilization is completely unique and independent. It has a specific comprehensive constitution by which it is radically different from the principles of other civilizations. The Islamic civilization surpassed other civilizations with what it contains of the power of the spirit of jihad, diligence, fairness, justice, tolerance of the opponent, benevolence and the spread of knowledge through the entire world. It is for this reason that this civilization is again a candidate to lead humanity by virtue of the elements it possesses.

Islamic civilization is characterized with multiple features and components, which include:

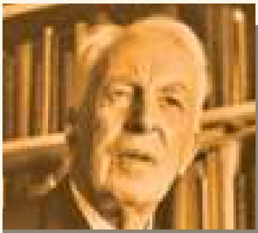
1-Belief and Monotheism (the Oneness of Allah):

Belief is considered as the very substance of the path to happiness and the greatest caller to acquire knowledge and establish a civilization. Every civilization that is not based on the belief in Allah and monotheism is a civilization that is torn with internal conflict, with sects fighting amongst themselves and destroying each other. For this is a civilization in which other gods beside Allah, with different names, are worshipped, which leads to the corruption of human life and to misery!! Allah says: Had there been therein (in the heavens and the earth) gods besides Allâh, then verily both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above what they attribute to Him! (Al-Anbiyâ':22)

Medieval darkness

“If Musa Bin Nusairbeen was able to cross Europe, he would have converted it to Islam, and he would have achieved religious unity for the civilized nations. He would have also saved it from the backwardness it suffered from the darkness of the medieval ages, which was not experienced by Spain because it was under the rule of the Arabs.”

Gustave Le Bon
French Historian



Arnold Toynbee
British Historian

The conquered captivated the conquerors

"The conquered world of Islam captivated her savage conquerors (the Crusaders) and introduced the arts of civilization into the rustic life of Latin Christendom. In certain fields of activity, such as architecture, this Islamic influence pervaded the entire western world in its so-called 'mediaeval' age; and as for the two territories of Sicily and Andalusia, the influence of the Arab Islamic empire on the new local Crusader states there was naturally even wider and deeper."

He also says: No son (or offspring or children) did Allâh beget, nor is there any ilâh (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him! (Al-Mu'minûn:91)

The Almighty also says: Say (O Muhammad [sal-Allâhu 'alayhi wa sallam] to these polytheists, pagans, etc.): "If there had been other âliha (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him)." (Al-Isrâ':42)\

The reflection of this is seen in what has happened and what is currently happening in many civilizations. They diverge from their aims and deviate from their destination, bringing misery, even if they originally meant to bring well-being to mankind. Allah says: They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him). (At-Taubah:31)

2-Universality:

Islam is a universal religion that came to create well-being for every time and place, language and sex, color and race. Allah says: And We have not sent you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) except as a giver of glad tidings and a warner to all mankind, but most of men know not. (Saba':28)

He also says: Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad [sal-Allâhu 'alayhi wa sallam]) that he may be a warner to the ‘Alamîn (mankind and jinns). (Al-Furqân:1)

The Almighty says: Say (O Muhammad [sal-Allâhu ‘alayhi wa sallam]): “O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth.” (Al-A’râf:158)

Furthermore, Allah says: And We have sent you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) not but as a mercy for the ‘Alamîn (mankind, jinns and all that exists). (Al-Anbiyâ’:107)

Islam instilled a firm doctrine that does not change with circumstances, and a legislation based on the principles of justice, truth and goodness to suit human nature in every time and place. This is the case because it originated from Allah; Who knows what is best for His creation and what benefits them. Allah says: Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything). (Al-Mulk:14)

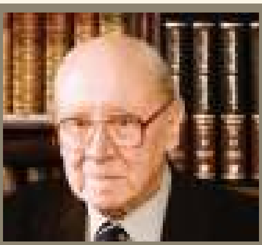
Moreover, Islam is not a religion for a special category or color, or a particular gender of people; it is for the white, black, yellow and red. It is for the people of the past, the present and the future. A researcher will not be able, however great his scientific ability may be, to find in what the Prophet of Islam (pbuh) brought anything which was only limited to the area he was living or only suited for his people or his race. That is a clear sign that his call is global, that it is not biased

Permeates life

“Islam is the best religion for humanity; Islam permeates all areas of a Muslim’s life,, and also has the final word in each and every activity carried out by a Muslim. There is no religion other than Islam that has the potential to solve all the problems of the people in the modern world, and this is a feature which is exclusive to Islam.”

K. Lal Gaba

An Indian Politician and Journalist



Where is the appropriate leader

“If there exists an appropriate leader who speaks properly about Islam, it is possible for this religion to reappear as one of the fundamental great forces in the world.”

William Montgomery Watt

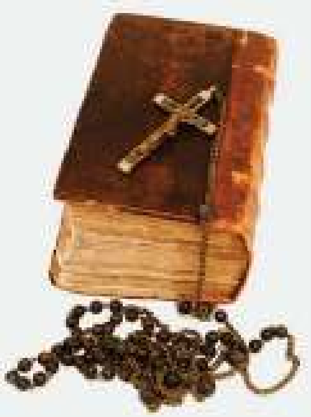
British Orientalist

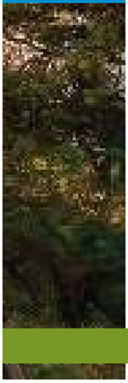
to any particular category of people, nor is it directed to any certain sect; its legislations and morals are all suitable for all humans of every time.

We cannot say that justice or good manners are not fit for any certain people or any certain time, as they are suitable for all – but this all-embracing view is only found in Islam. As for some other religions, the fact that their application is limited to only one area, one group of people or one race is clearly obvious. An example of this prejudice is clear with the Jews in the manner in which they deal with those who belong to other religions. Allah Almighty says the following about them: Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Cantar (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: “There is no blame on us to betray and take the properties of the illiterates (Arabs).” But they tell a lie against Allâh while they know it. (Âl-’Imrân:75)

The Gospel of Matthew

“I am not sent but to the lost sheep of the house of Israel.” (Matthew 15:24). And when Jesus chose twelve disciples to call the Jews, he commanded them: “Go not into the way of the Gentiles, and into any city of the Samaritans enter you not. But go rather to the lost sheep of the house of Israel.” (Matthew 10:5 – 10:6)





3-A civilization that encouages knowledge, population growth, cultivation, and construction:

The Islamic view of man is that Allah created him to be His viceregent and to populate, cultivate and construct the earth. Allah says: He brought you forth from the earth and settled you therein (Hûd:61)

He, the Almighty, also says: He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred, with their Lord. And the disbelief of the disbelievers adds nothing but loss. (Fâtir or Al¬Malâ'ikah:39)

Constructive and not destructive

"Again, Islam recognizes genius and individuality. It is constructive and not destructive. For example, if a landowner who is rich and is not in need of cultivating his land refrains from doing so for some time, his property, therefore, becomes public property, and according to Islamic law, passes into the hands of the first person who cultivates it."

Sir Charles Edward Archibald

British Politician

It edifies souls

"From among all religions, Islam best suits the discoveries of science and is the most ready to edify souls and charge them to abide by justice, kindness and toleration."

Gustave Le Bon
French Historian

In the religion of Islam, anyone commits a sin if he is neglectful of any knowledge that might benefit humanity, and populate, cultivate and build this planet. Prophet Muhammad (pbuh) was sent at a time when mankind lived at the center of scientific and cultural backwardness. People were busy with philosophies and debates, immersing themselves in them instead of busying themselves with construction, work, and cultivating, building and populating the earth. The Prophet (pbuh) rescued mankind and raised it through the religion of Islam, the religion that creates a civilization, and encourages population growth, cultivation and construction, without there being any struggle between populating and building the earth and enriching the soul. There is no contradiction within the soul of a Muslim between worship and work, or between building and his spiritual life and working to please His Lord, rather all that is for Allah and on the path that leads to His Pleasure, Allah says: Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists). (Al-An'âm:162)

4- A civilization of good morals:

Having good morals in Islam is a form of worship. The Prophet (pbuh) even informed us that the aim of his mission was to perfect morals. He said (pbuh): “I was sent to perfect good morals.” [Malik] The path to civilization and happiness is a path of good morals that urges people to perform virtuous acts. Morals in Islam include all aspects of life; man dealing with himself, with Allah and with others. It also includes dealing with Muslims and non-Muslims, the young and the old, men and women, those one agrees with and those one disagrees with. Islam commanded the believers to be generous, courageous, just, merciful, humble, and to have good manners when dealing with others. It also commands them to be honest, modest, forbearing, and to have a sound heart and love the good, and so on. In ascertaining the importance and the necessity of justice, even with the violator, Allah says: O you who believe! Stand out firmly for Allâh and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allâh. Verily, Allâh is Well¬-Acquainted with what you do. (Al-Mâ’idah:8)

The Almighty says that the message of Islam is a mercy for all the worlds and not just a private message only to those who believe in him. About the message of Prophet Muhammad (pbuh), Allah says: And We have sent you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) not but as a mercy for the ‘Alamîn (mankind, jinns and all that exists). (Al-Anbiyâ’:107)

A Public declaration

“You all know that I am Harilal, the son of the great idolatrous leader, Gandhi. I announce publicly, and among this great assembly of Muslims, that I adore Islam and love the Qur’an. I believe in Allah Alone and the purest messenger Muhammad, may the blessings of Allah Almighty be upon him, and I believe that he is the seal of the prophets and that there is no prophet after him. I believe that what is revealed in the Qur’an is the truth and that all the revealed books are truthful, and that all the prophets and messengers of Allah are truthful. For Islam and the Qur’an I shall live and die, and I will defend and struggle for it. I shall be one of Islam’s major supports, and I shall preach and call for it among my family and clan. This true religion is the religion of science, culture, justice, honesty, compassion and equality.”

Abdullah Harilal Gandhi
Son of the Mahatma Gandhi

This morality is an integral part of the Islamic civilization and an essential pillar of it. Good morals cannot be absent from a Muslim for any reason, whatever it may be; if it is in order to populate, cultivate or build on the earth, or in order to fulfill any certain interest, or any other reason. Allah taught his Prophet Muhammad (pbuh) good morals, so as to be an example of good morals and ethics, and to be a good model in everything. Allah says: Indeed in the Messenger of Allâh (Muhammad [sal-Allâhu ‘alayhi wa sallam]) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much. (Al-¬Ahzâb:21)

Allah describes just some of his mercy and his eagerness to guide people to the path of happiness. Allah says: Verily, there has come unto you a Messenger (Muhammad [sal-Allâhu ‘alayhi wa sallam]) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad [sal-Allâhu ‘alayhi wa sallam]) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he [sal-Allâhu ‘alayhi wa sallam] is) full of pity, kind, and merciful. (At-Taubah:128)

5-A civilization of reason and reflection:

There is no priesthood in Islam which cannot be questioned or any secret that cannot be fathomed. On the contrary, Allah has commanded us to contemplate and ponder over His signs and proofs, and over the creation and the nations. Allah says: Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire. (Âl-'Imrân:191)

He also says: Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect. (Yûnus:24)

Moreover, He says: With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) the reminder and the advice (the Qur'ân), that you may explain clearly to men what is sent down to them, and that they may give thought. (An-Nahl:44)

The Almighty says: Do they not think deeply (in their ownselves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. [See Tafsir At¬Tabarî, Part 21, Page 24]. (Ar-¬Rûm:8)

Furthermore, Allah says: Such are the parables which We put forward to mankind that they may reflect. (Al-Hashr:21)

Almighty Allah also taught us that knowledge is not just a set of assumptions , but that the correctness of any information must be proven. Allah says: Say (O Muhammad Peace be upon him), “Produce your proof if you are truthful.” (Al-Baqarah:111)

There are no secrets that no one has knowledge of or any priesthood that cannot be deciphered by anyone.

6-A civilization of inner and outer peace:

Inner peace means human internal happiness and one’s survival from conflicts that ravage many of the people in modern civilization. Thus, peaceful coexistence is established in man’s mind between the life of this world and the Hereafter, between worship, work and the populating and constructing of this life, between the spiritual and materialistic aspects of worldly life, and between knowledge and religion. Inner peace in the Islamic civilization is a clear landmark that is the result of monotheism, which smoothly and easily combines all of the above in the believer’s soul. In Islam, the world is not an aim or a target in itself; rather, it is a cultivation land for the Hereafter, and a corridor and a bridge that leads to it. This is evident in the words of Allah:

But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the Mufsidûn (those who commit great crimes and sins,

Reason and logic

“One of the traits of Islam is that it is based on mental aptitude. It does not call its followers to kill their divine intellectual abilities. Islam also loves research and inquiry. It calls its followers to study, search and consider before believing. Islam supports the wise saying: ‘prove the soundness of everything, then adhere to the good.’ This is not surprising since wisdom is the quest of a believer and, wherever he finds it, he is the most deserving to have it. Islam is the religion of reason and logic. We find, therefore, that the first word revealed to Prophet Muhammad was ‘read’. We also find that the motto of Islam is the call to ponder and reflect before believing. Islam is the truth and its weapon is knowledge, and its arch-enemy is ignorance. “

Harun Mustafa Lyon

British Linguist

oppressors, tyrants, mischief-makers, corrupts). (Al-Qasas:77)It is also evident in the following Ayah: Then when the (Jumu’ah) Salât (prayer) is finished, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much, that you may be successful. (Al-Jumu’ah:10)

That is: when you complete your prayer, go to your worldly work, as long as it is permissible, and try your best to be sincere while performing it, by doing it only for the sake of Allah. The Prophet (pbuh) said to one of his companions: “You will be rewarded for whatever you spend for Allah’s sake, even if it were a morsel which you put in your wife’s mouth.”[Malek] In our religion, there is no separation between this world and the Hereafter, provided that we do not get caught up in this world so much that we forget to work for the Hereafter. Allah says: O you who believe! Let not your properties or your children divert (Al-Munafiqûn:9)

He also says: But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allâh has been good to you (Al-Qasas:77)

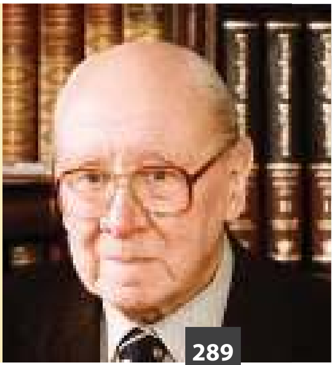
Loving your work, loving your wife, playing with your children and caring for them, and other matters within the limits of the religious legislation and the guidance of the Messenger of Allah (pbuh), if any of this is done for the sake of Allah, one will be rewarded for it. The Almighty says: Say (O Muhammad [sal-Allâhu ‘alayhi wa sallam]): “Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the ‘Alamîn (mankind, jinns and all that exists). (Al-An’âm:162)

Genius solutions

“The Qur’an lays down genius solutions to the economic, social and ethical problems of the times. It is for this reason that there cannot be any doubt about the wisdom of the Qur’an, due to the success of Muhammad in communicating the message that Allah had commanded him to communicate. In my opinion, we must, whatever our religious position may be, consider the message of the Qur’an; a creative emergence in the locale of Mecca”.

William Montgomery Watt

British Orientalist



One’s life will be entirely for Allah, even those affairs that we do for our own selves are obedience to Allah, the Almighty, provided that one’s intention is good. External peace will be with people, relatives and those who we are not related to, as well as with those who agree or disagree with you. In fact, even the greeting of a Muslim to his Muslim brother is: peace, mercy and blessings of Allah be upon you. No religion, in any period of time, gave freedom and protection like that experienced under the rule of Islam. How much the world has lost by the degradation of some of the Muslims!! Allah says: and let not the hatred of some people in (once) stopping you from Al¬-Masjid¬al¬Harâm (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al¬-Birr and At¬-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. (Al-Mâ’idah:2)

A good life

“If we want to be fair in relation to Islam, we should agree that in its teachings there is an effective force that pushes people towards good, and that life according to the teachings of this force can be morally impeccable. These teachings require one to show mercy to all of God’s creation, honesty in people’s relationships to each other, love and devotion, as well as to suppress the instincts of selfishness, just as it requires other virtues as well. The result of all this is that a good Muslim lives a life consistent with the most detailed requirements of morality. “

Ignaz Goldziher

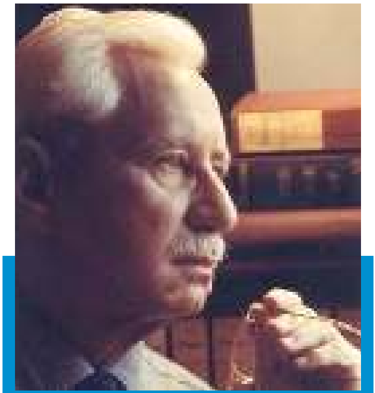
Hungarian Islamic Studies Scholar of Jewish descent

7-The civilization of serenity and love:

Islamic civilization obliges its followers to have sound hearts and pure souls. Allah says the following concerning the supplication of the believers: And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. (Al-Hashr:10)

He also says: 88. The Day whereon neither wealth nor sons will avail, 89. Except him who brings to Allâh a clean heart [clean from Shirk (polytheism) and Nifâq (hypocrisy)]. (Ash-Shu’arâ’:88-89)

The Prophet (pbuh) said: “Do not harbor grudges, jealousy or enmity against one another; and do not show your backs to one another; and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to avoid speaking with his brother, one turning his face to one side and the other turning his face to the other side, beyond three days. Lo! The better of the two is the one who greets the other first.”[Muslim] He (pbuh) also said, urging us to love and be close to others: “By the One in Whose Hand my soul is! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the Salam among each other.”[Tirmidhi] The Prophet (pbuh) was asked: “Which people are the best?” He replied: “The best people are those whose tongues are truthful and their hearts are Makhmoom”. They said: “We know the meaning of a truthful tongue, but what is a heart that is Makhmoom?” He said: “It’s a heart that is pious and pure, with no sin. This heart has no aggression, malice or envy in it.” [Ibn Majah]



Real men’s morals

“Muslims, as it seems, were real men and better than Christians; they cared more about keeping their promises, and were more merciful. They seldom committed, during their entire history, as much tyranny as the Christians did when they attacked Jerusalem in the year 1099 C.E.”

Will Durant
American Historian

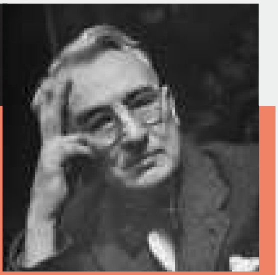
8- A physical and spiritual civilization:

The Islamic civilization brought light to the soul, and at the same time it did not forget the physical side of man, nor did it neglect it. Allah Almighty created man of physical and spiritual components. He provided him with all the means of life in both its physical and spiritual sides. He prepared for the body a good environment in which it could live on earth, and He created for the spiritual side sustenance which was revealed from the heavens to man through the messengers of Allah. Allah says the following about the creation of man from physical and spiritual components: 28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from sounding clay of altered black smooth mud." 29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him." (Al-Hijr:28-29)

The soul and the flesh are two inseparable components that are never detached from one another except by death. Both the soul and the flesh have their own needs and requirements. The body lives on food, drink and clothing, and if we neglect any of these aspects, we find that the whole body would be affected. If a person does not eat enough food, he will grow weak and sick and he will not be able to live a good, stable life. The same is true about drink and clothing.

Dale Carnegie

American Author



Spiritual values

"I am tremendously interested in what religion does for me, just as I am interested in what electricity and good food and water do for me. They help me to lead a richer, fuller, happier life; however, religion does far more than that. It brings me spiritual values and gives me, as William James puts it, 'a new zest for life ... a life which is full, an easier, richer, and more satisfying life.' It gives me faith, hope, and courage. It banishes tensions, anxieties, fears, and worries. It gives purpose to my life and direction. It vastly improves my happiness. It gives me abounding health. It helps me to create for myself 'an oasis of peace amidst the whirling sands of life.'"

Salhab

A LebaneseAuthor

The greatness of Islam

"Islam does not need our pen, however eloquent that pen may be. Our pen, however, needs Islam, with that which it includes of spiritual and moral wealth, and with its wonderful Qur'an from which we can learn so much."

The neglect of any of the requirements of the body affects the whole body, and it becomes too weak to live and so it is not able to assist its spiritual part to live a peaceable life.

The soul also has requirements. It cannot live without love, affection or sacrifice. How can the soul live when it cannot find a god to worship, pray to, fear and run to?! How can a soul live when it is hollow from the inside and cannot find support or repose, or cannot find peace, a spirit of generosity, or find inside himself a tender, loving heart which is at ease and is roused by the warmth of the love between the people?! If man fails to provide his soul with such needs, it would be the same as if he failed in providing his body with its need of food and drink. How can one live with a peace of mind, and how can his condition be settled when half of him is groaning with pain?! Unfortunately, western civilization neglects the joys of the soul, which results in its misery in this world, in spite of all the luxury they have. Contemporary civilization excels in serving the body and the materialistic side of existence, but forgets or neglects that the body without a soul has no happiness, success or tranquility, and indeed is not civilized, and so such souls have no real civilization.

9-A civilization that is concerned about man and his rights:

It has become known that the application of human rights is a criterion to determine the extent of the commitment of a certain state to the principles of justice, fairness and protection of the rights of its citizens and their freedoms. It is also considered as a standard for measuring the extent to which these people perceive and are aware of these rights. Indeed the most important element in democratic regimes is to take care of human rights.

The fault is in us

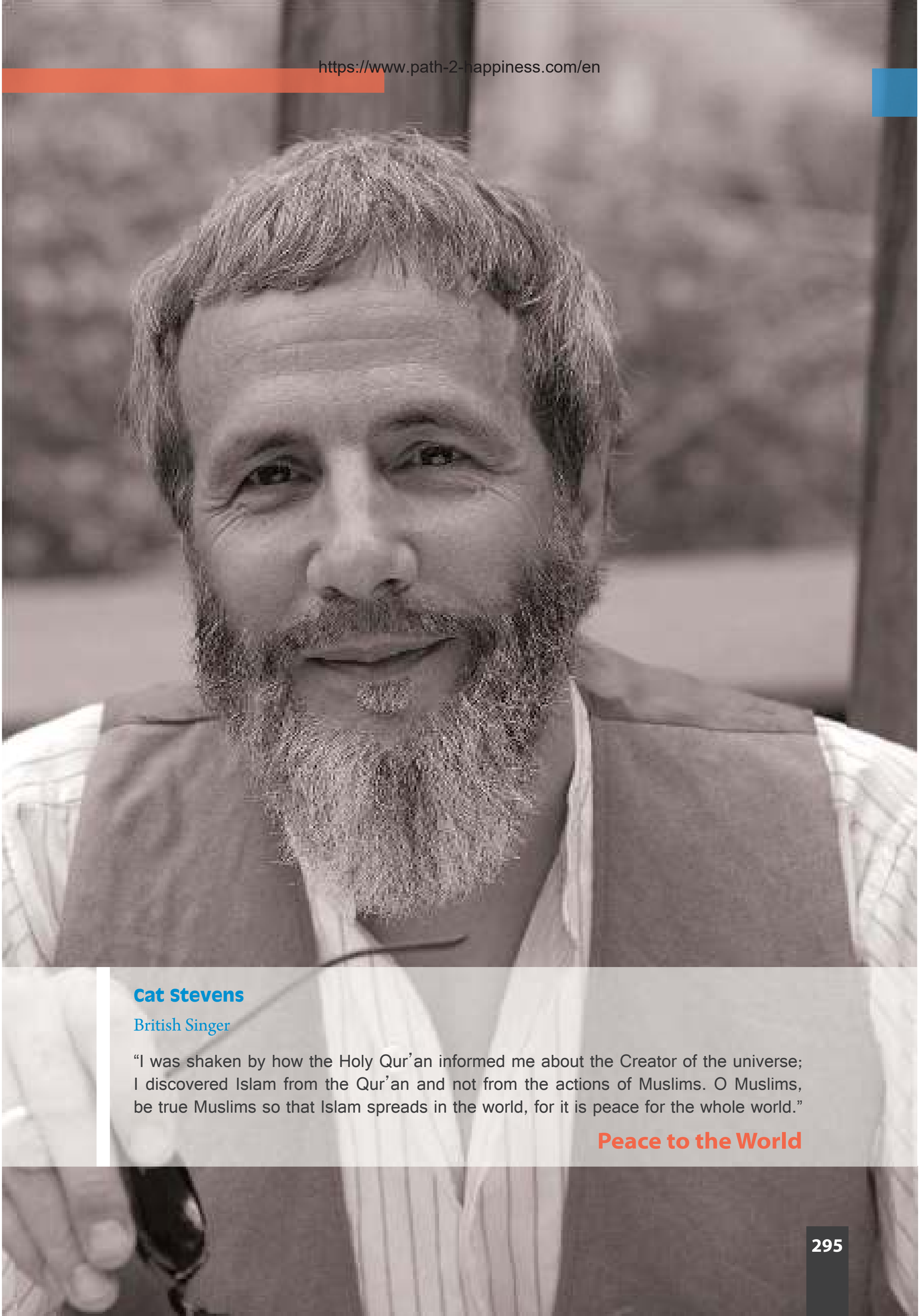
“It should be clear to us that the negligence of Muslims - and not a deficiency in the Islamic teachings – is the cause of the present decay.”

Leopold Weiss

Austrian Thinker

The Islamic civilization has launched a unique realistic blueprint for human rights. This is the greatness of the Islamic civilization: it was never merely a civilization of hollow slogans. It is for this reason that the most prominent aspects which distinguish human rights in Islam are the following:

1. That the source of these rights is based on the fact that sovereignty and governance are for Allah Alone. The Almighty says: Say (O Muhammad [sal-Allâhu ‘alayhi wa sallam]): “I am on clear proof from my Lord (Islâmic Monotheism), but you deny (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges.” (Al-An’âm:57)
   The Islamic project conceived rights according to the divine perception of this creature (man), and what best suites him.
2. Stability: it does not change with time or changing circumstances and conditions.
3. Taking into account the fact that human rights are fulfilled when there is a state of perfect belief: for the application of human rights in Islam stem from (and are the fruit of) the state in which a person is governed by the fear of Allah Almighty, which is the state of perfect belief, as was described by the Prophet (pbuh): “It is to worship Allah Almighty as if you can see Him, for although you cannot see Him, He can see you.” [Muslim] (25)
4. Harmony and integration between human rights and the nature of this religion. Islam did not leave rights just as they are; rather Islam put them in the context and framework of the religious legislation, and in line with the perspective of the aims of the religion. Islam connected human rights with its disciplines and morals, and ascertained that violation of those morals is a violation of these rights. Islam, after all this, linked human rights with religion, and considered them to have a divine origin. It is for this reason that these rights are considered as duties for a Muslim individual, and not just simply rights. The building of rights in Islam is a fully integrated structure that is in harmony with the divine nature of this religion.



Cat Stevens

British Singer

“I was shaken by how the Holy Qur’an informed me about the Creator of the universe; I discovered Islam from the Qur’an and not from the actions of Muslims. O Muslims, be true Muslims so that Islam spreads in the world, for it is peace for the whole world.”

Peace to the World

5. Human rights emerge in Islam from the fact that the reins of power and influence of the society is in reality subordinate to the reins of power and influence of its members, and not the opposite, as is imposed on the community in the case of man-made systems. Allah says: Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land! (Al-Mâ'idah:32)
6. Human rights in Islam are very forward for their time, compared to other systems. These rights are guaranteed for man by Islam, and they did not materialize as a result of intellectual conflicts, revolutions or demands, as is the case in the history of human rights in democratic systems and the causes for its inception, as happened in France, America and other countries. Rather, the principles and laws of human rights in Islam were revealed by Allah Almighty, without prior discussions about them, or longing to achieve them, or after a long struggle to attain them.
7. Human rights in Islam are realistic and linked to life. They tackle the need of the human, unlike rights in foreign legislations, which have a philosophical nature.
8. There are human rights which are exclusively called for by Islamic law. The most important of these are the rights of parents and close relatives from the children, rights of people with their kins, rights of the fetus, the right to religious and worldly education, the right for permissible earnings and the prevention of usury, and the right to advocate good as well as the promotion of virtue and the prevention of vice.
9. The Islamic method pertaining to human rights is based initially on human dignity and motivating strong feelings about the belief in Allah Almighty, unlike other ways that are used to address this issue. It is also based on the concept that Allah Almighty subjugated everything in this universe for the benefit of man according to an integrated harmony of the entire system of life, as it is common knowledge that history

has not once encountered any civilization which has implemented human rights without considering the interests of the people. But if the basis of human rights is different from that mentioned above, then we should take into account how easy slogans are when they are adorned and released through the throat (as empty words), and are raised on banners, but how hard it is to discover or detect the facts and intentions lying behind these slogans, especially when those raising them are people who one is not usually suspicious about.

Despite the human civilization that pervaded his mission (pbuh), some may wonder at the backwardness of Muslims and the condition they are suffering from nowadays, despite all that has been mentioned above about the greatness of the civilization of Islam! This wonder, however, disappears when we learn that the condition of Muslims today does not represent the reality of their religion, for many of them suffered backwardness when they abandoned the principles of their religion and what is mentioned in their book and in the Sunnah of their Prophet (pbuh). This is certainly true, since the world has not known a civilization that has caused happiness for all mankind other than the Islamic civilization. It is sufficient to read the books of history and hear the quotes of the fair-minded, even of the non-Muslims, in order to learn what the world has lost after the degradation of Muslims!

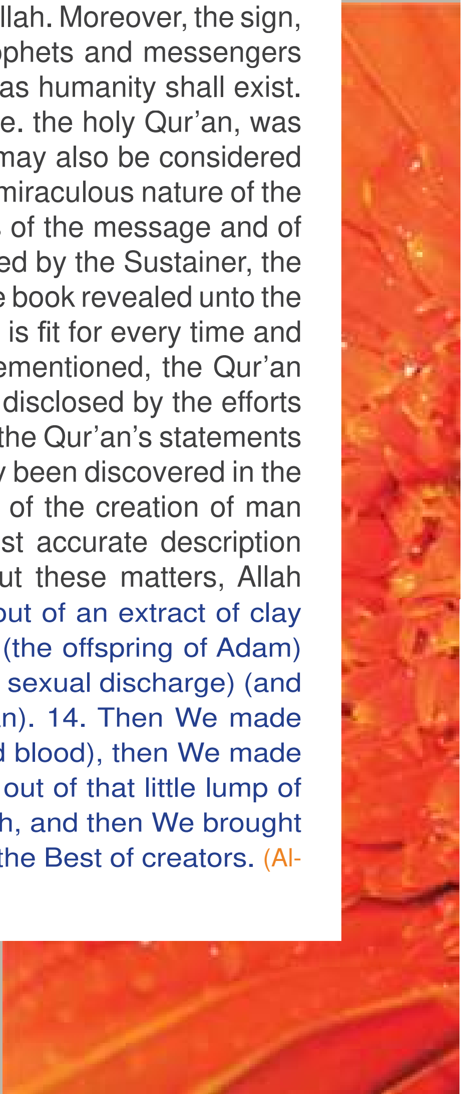
The shallow world

"Muslims can spread their civilization in the world at the same speed they did before provided they return to the morals they had when they assumed their initial role, because this shallow world cannot stand up to the spirit of their civilization."

MarmadukePickthall
English Author

Miracles of the Qur’an and Sunnah.

For every messenger there is a miracle or a proof to substantiate his prophet-hood and message. There was, for instance, the miracle brought by Prophet Moses (pbuh),which was his stick, and the miracle brought by Prophet Jesus (pbuh), which is that he was able to heal the blind and the leper and bring the dead back to life by the will of Allah. Moreover, the sign, proof and miracle brought by the seal of the prophets and messengers had to be suitable for any time or place, as long as humanity shall exist. It was for this reason that this miracle or proof, i.e. the holy Qur’an, was revealed. If the Qur’an is a book of guidance, it may also be considered as a book which is miraculous in everything. The miraculous nature of the Qur’an was and still is a proof of the truthfulness of the message and of the Prophet (pbuh), and that it is the book revealed by the Sustainer, the Ever-living, Ever-Existing Creator, and that it is the book revealed unto the seal of the prophets and messengers, one which is fit for every time and place. In addition to the miraculous aspect aforementioned, the Qur’an is miraculous as well in its scientific ayat. This is disclosed by the efforts made by contemporary researchers in relation to the Qur’an’s statements related to intricate scientific facts, which have only been discovered in the present era. This includes, for instance, phases of the creation of man and the fetus, which were described in the most accurate description centuries before humanity knew anything about these matters, Allah says: 12. And indeed We created man (Adam) out of an extract of clay (water and earth). 13. Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman). 14. Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allâh, the Best of creators. (Al-Mu’minûn:12-14)



He also says: He created you (all) from a single person (Adam); then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is Allâh your Lord. His is the kingdom, Lâ ilâha illa Huwa (none has the right to be worshipped but He). How then are you turned away? (Az-Zumar:6)

When doctors checked their references and discoveries they found that they confirm what had already been mentioned by the All-Knowing, All-Aware Creator.

In addition to this, Allah indicates the place of pain receptors in the body. Allah says: Surely! Those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, All-¬Wise. (An-Nisâ':56)

Allah also mentions the fact that space is widening. Allah says: With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. (Az-Zâriyât:47)

He also states how the sun runs in its orbit. The Almighty says 37. And a sign for them is the night, We withdraw there from the day, and behold, they are in darkness. 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. (Yâ¬-Sîn:37-38) (28)

Descriptions of the embryo

"I did not find it difficult to accept that the Qur'an is the word of God, for the descriptions of the embryo in the Qur'an could not have been built on the scientific knowledge of the seventh century. The only reasonable conclusion is that these descriptions were revealed to Muhammad from God."

Dr. Yoshiodi Kozan

Director of the observatory of Tokyo, Japan

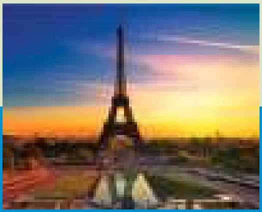
The Sunnah, as well, has its share of this miraculous nature. It is narrated by the mother of the believers ‘Aisha (may Allah be pleased with her) that she said: “The Messenger of Allah (pbuh) said: ‘Every one of the children of Adam has been created with three hundred and sixty joints; so he who declares the Glory of Allah, praises Allah, declares Allah to be One, Glorifies Allah, and seeks forgiveness from Allah, and removes a stone, or thorn, or bone from people’s path, and enjoins what is good and forbids from evil, to the number of those three hundred and sixty solama , will walk that day having saved himself from the Fire.” [Muslim]

It has been scientifically confirmed today that without these joints in the human body it would not have been possible for him to enjoy his existence in this life, nor carry out his duties of populating, building and cultivating the earth. It is for this reason that man has the responsibility of praising and thanking Allah every day for this blessing that testifies to the existence of the Almighty Creator and His wonderful precise measure in all creation. The miraculous matter in this Hadeeth is that the chosen prophet (pbuh) defines the exact number of joints in a human body in an age in which there was not the slightest idea about such matters, and even the overwhelming majority of people today at the beginning of the twenty first century do not know this fact, and suprisingly some of those people who are even medical professors are unaware of it. It was only recently announced that the number of joints in the human body is three hundred and sixty, as was announce by the prophet of Islam (pbuh) some fourteen centuries ago; (147) joints in the spine, (24) joints in the chest, (86) joints in the upper part of the body, (88) in the bottom part, and (15) in the pelvis.

The question that imposes itself here: who other than Allah, the Creator; could have informed the Seal of the Prophets and Messengers (pbuh) of that specialized scientific fact which the knowledge of man was not able to reach except in the late twentieth century?!

Moreover, who could have made the Prophet (pbuh) engage in such a metaphysical matter were it not for the fact that Allah Almighty knows with His Encompassing Knowledge that man would realize one day this anatomical fact of the human body, and then this ray of light in this Hadith would become a testimony that proofs the prophecy of this seal of Prophets and Messengers, and the truthfulness of the fact that he received revelation from the heavens?!

It should, nevertheless, be pointed out here that unless the path of knowledge and civilization is that of morality, such a civilization would be one of destruction, as such knowledge would lead to destruction, misery and ruin, and not to people's happiness or to be in their service! It is for this reason that the path to knowledge and civilization is also the path of morals, and just as the path to happiness that is lacking in knowledge and civilization is a myth and heresy, the path to knowledge and civilization without morality is devastating for individuals, nations, societies and the entire human race.



An unlettered man

"The mind is confused over the fact of how these verses were produced by an unlettered man, and it is well-recognized in the East that the human mind could not produce the like of these verses, in word or meaning. "

Henry de Castries

A former Lieutenant in the French Army

Miracles of the universe

"How could Muhammad, an unlettered man who grew up in an environment of ignorance, know the miracles of the universe described by the Qur'an which modern science is still to this day seeking to discover?! These words then must be the words of Almighty Allah."

Deborah Potter

American Journalist

https://www.path-2-happiness.com/en

الطريق إلى السعادة
The Path to Happiness

The path of good morals

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Morals in Islam

The path of good morals

The path to happiness is certainly one on which good morals flourish. The person walking on this path must find love, tolerance, generosity, forgiveness, modesty, peace, humility and selflessness. They must also find justice, honesty, charity and mutual advice and consultation, as well as other morals. It is also a path that makes the person overcome the self and its desire so as to obtain high morals and an abundance of good manners. Morality is not a luxury that can be dispensed with; rather, its status comes at the forefront of the fundamentals on which the direction of life depends. If individuals' morals are good, then this will be reflected positively in the contentment of their lives and those of their communities. If, however, these morals are bad, then they will all be wretched and live miserably.

Therefore, Islam is keen to instill virtues in the hearts of its followers and to urge them to adhere to these virtues. The Prophet (pbuh) has defined the first target of his mission, saying: "I was but sent to perfect good morals." [Al-Bayhaqi] This hadith indicates that the message of Islam, which stretched across time and space to build the largest civilization known to mankind, and whose prophet exerted great effort in communicating its guidance and gathering people around it, does not seek more than to better the morals of humans and purify their virtues, as well as illuminate everything perfect in front of their eyes.

Thus, his mission entailed the teaching of morals and also their development, purifying souls and refining them. People deviated from many of these morals, not knowing nor caring about them. Allah says:

He it is Who sent among the unlettered ones a Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad [sal-Allâhu 'alayhi wa sallam]). And verily, they had been before in mainfest error; (Al-Jumu'ah:2)

The Almighty also says: Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) of your own, reciting to you Our Verses (the Qur'ân) and sanctifying you, and teaching you the Book (the Qur'ân) and the Hikmah (i.e. Sunnah, Islâmic laws and Fiqh - jurisprudence), and teaching you that which you used not to know. (Al-Baqarah:151)

Principles of morals

“The principles of morality in the Qur’an are sublime. Morals of these nations which used to believe in the Qur’an turned away from it with the passage of time, like those nations who used to believe in the religion of Jesus. The most important result that can be inferred is the impact of the Qur’an on the great nations that complied with its legislations. Religions that have that same impact as Islam has on souls are very few. You will not find a religion which has such a permanent effect like Islam. The Qur’an is the pivot of life in the East, which is the impact we see in the most delicate affairs of life.”

Gustave Le Bon

French Historian

Faith linked to good morals:

Faith is a force that urges the believer to have noble and good manners. It also safeguards him from vices and errors. Weakness of morals is a sign of weakness of belief, just as good manners are proof of strong belief. The Messenger of Allah (pbuh) explained that strong belief inevitably generates strong morals, and that the corruption of morality is due to weakness or lack of belief. An unbeliever commits vices indifferently and does not fear blame nor does he expect to be held accountable for his crimes. The Messenger of Allah (pbuh) said: "Modesty and belief are interrelated. Should one of them vanish, the other will (definitely) perish." [Al-Bayhaqi] Indeed, he (pbuh) stressed that being ill-mannered to one's neighbor indicates the absence of belief. The Prophet (pbuh) said: "By Allah, he is not a believer. By Allah, he is not a believer. By Allah, he is not a believer." They asked, "Who is that person, O Messenger of Allah?" He said, "The one whose neighbor is not safe from Bawa'iqah." They asked: "O Prophet of Allah, what are Bawa'iqah?" He replied: "His evils." [Bukhari]

Hence, when Allah calls His servants to righteousness or commands them to keep away from evil; the servants do this in relation to the belief residing in their hearts. It is for this reason that Almighty Allah repeatedly calls His servants in His book.(O you who believe!)

Then He mentions His commands to them, such as in His Saying: O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds). (At-Taubah:119)

Similarly, we find that the Prophet (pbuh), when he taught his followers good morals, he connected this with faith. He, for instance, said: "He who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him treat his neighbor well; and he who believes in Allah and the Last Day, let him speak good or remain silent." [Ahmed] Thus, Islam depends on true and perfect belief in order to instill virtues in the soul.

Worship and good morals:

Worship in Islam is not merely comprised of vague words and movements that have no meanings. Indeed, they are acts and sayings that purify the soul and make life pleasant. Obligations in Islam are intended to allow a Muslim to lead a life of good morals. He must hold fast to such morals, regardless of the conditions or situations. The holy

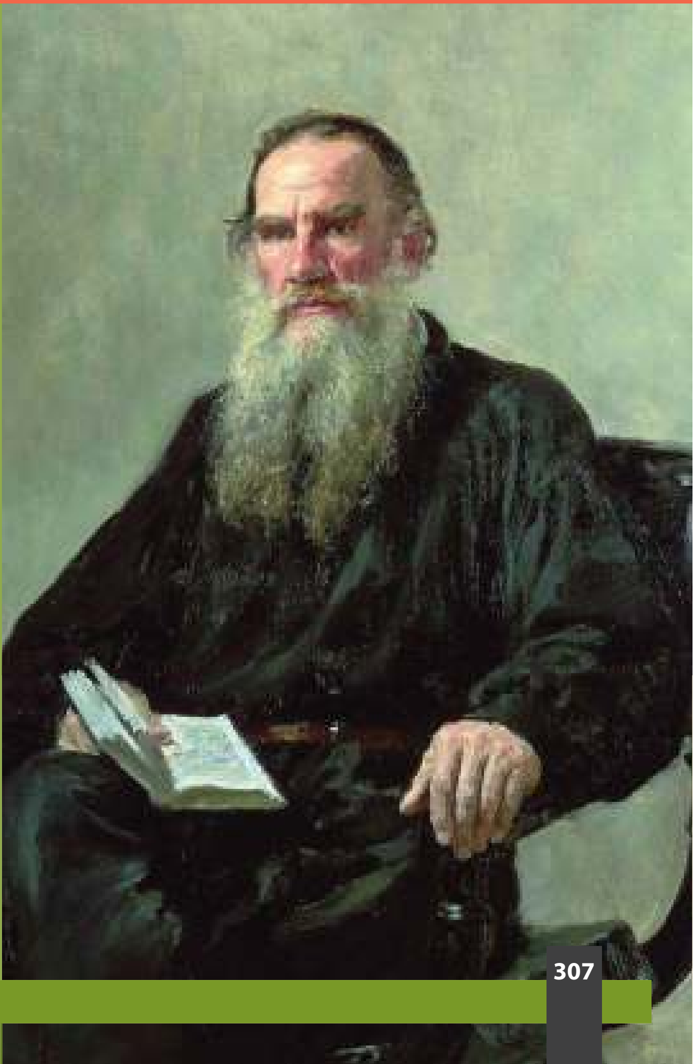
Qur'an and the Sunnah clearly indicate this. When Allah commands the believers to perform Salah (prayers), He stresses that performing them prevents one from the bad morals of indecency and evil. Allah says: Recite (O Muhammad [sal-Allâhu 'alayhi wa sallam]) what has been revealed to you of the Book (the Qur'ân), and perform As-Salât (Iqamât¬as¬Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allâh in prayers, etc.]. And Allâh knows what you do. (Al-'Ankabût:45)

Reprehensible habits

"It will be enough to say that Muhammad saved a lowly bloody nation from the claws of the demons of reprehensible traditions and customs, and he opened in front of them the path of advancement and progress. Furthermore, Muhammad's legislation will prevail over the world since it conforms with reason and wisdom."

Tolstoy

Russian Writer



Zakat in Islam is not merely a tax taken from the rich to be given to the poor. On the contrary, the primary wisdom for imposing Zakat is to instill the feelings of mercy and compassion and to strength the bond between the various classes so that they are aware of and close to each other. This is over and above cleansing the soul of defaults and flaws, and redirecting the society to a high and noble standard of treatment. Allah says: Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily! Your invocations are a source of security for them, and Allâh is All-Hearer, All-Knower. (At-Taubah:103)

For that reason, Sadaqa (charity) is not limited to giving money, but includes some fine moral characters that contribute to the happiness of the community and its members. The Prophet (pbuh) expanded the significance of the word sadaqa which should be given by a Muslim. He (pbuh) said: “When you put some of the water from your bucket into your brother’s bucket it is a form of sadaqa, and commanding good and forbidding evil is also sadaqa.” In another narration he said: “When you smile in the face of your brother it is a form of charity (which you will be rewarded for). When you remove a rock, a thorn or a bone from the road it is a form of charity. When you give directions to a man lost in the land it is a form of charity.” [Al-Bayhaki]

Moreover, Sawm (fasting) is not regarded by Islam as mere deprivation of food and drink. Rather, Islam considers fasting as a means through which one feels the sufferings of the poor and disadvantaged. At the same time, it is considered as a guidance of the soul through which one controls its desires and whims. Allah says: O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious). (Al-Baqarah:183)

The Prophet (pbuh) said: “If anyone does not abandon falsehood or acting in accordance with it, Allah has no need [[i.e. will not accept]] that he should abandon his food and drink.” [Ahmad] He (pbuh) also said: “The fast is not from food or drink (only), but in fact, it means restraining oneself from vain speech and obscenity as well. If someone were to insult you or wishes to fight with you, respond by saying: ‘I am fasting, I am fasting.’” [Ibnu Khuzaymah]

As for Hajj (pilgrimage), one might wrongly think that it is a mere traditional journey, devoid of any ethical meanings as a result of the abstract acts of worship some religions contain. This, however, is a big

mistake. Allah says the following about this important ritual: The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding! (Al-Baqarah:197)

All of the above indicates a strong bond linking religion with good morals, for the most important pillars of Islam, such as Salah, Sawm, Zakat and Hajj, and the rest of the acts of worship in Islam, are ways to reach the desired perfection of humanity and its advancement to a life of contentment blessed with happiness and tranquility, and based on good morals and noble principles. These are acts of worship which vary in the manner they are performed and in their appearance as well. They, however, all have the same aim which was indicated by the Prophet (pbuh) when he said: "I was but sent to perfect good morals." [Al-Bayhaqi] The path to happiness, therefore, is based on good morals and revolves in their orbit. Good morals on this path are inseparable from worship.

Law and ethics

"There is no differentiation in the Islamic faith between what is required by Islamic law and the moral duty. This precise combination between the law and morals confirms the power of this system since its beginning. "

Marcel Boisard

French Thinker

Rules for even the smallest details

"The Qur'an finds answers to all issues and establishes the link between the religious and the moral law. It aims to create order and social consolidation, to alleviate distress and hard-heartedness, and remove superstition. It seeks to help the oppressed, and enjoins mercy and kindness. With respect to legislation, it has laid down rules and directives for daily cooperation and organized contracting and inheritance. As for the family, it has identified for everyone the form of conduct towards children, slaves (if any), animals, health, clothing, etc..."

J. S. Restler

French Researcher

Morals in Islam

The legislative, disciplinary and doctrinal fundamentals of the path to happiness are based on a moral foundation for everything, starting from good morals and ethics with Allah, through to good morals and ethics with one's self, friends, relatives and neighbors, as well as with the enemy, even if in a state of war, and with animals and objects as well, not to mention the environment, trees and plants. All this includes having good morals in one's words, in one's actions, and also in the heart and the mind. Stressing on one of the principles of good morals in speech, the Almighty says: speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad, peace be upon him] (Al-Baqarah:83)

Making the principle of good morals in actions firm, the Almighty says:

Repel evil with that which is better. We are Best-Acquainted with the things they utter. (Al-Mu'minûn:96)

Whoever contemplates over the book of Allah, he will find that it is rich in moral commands. Consider the following verses. Allah says: Is there any reward for good other than good? (Ar-Rahmân:60)

He (Glorified be He) also says: And do not forget liberality between yourselves. (Al-Baqarah:237)

The Almighty also says: ”So (for me) patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that which you assert.” (Yûsuf:18)

He says: .. the Hour is surely coming, so overlook (O Muhammad [sal-Allâhu ‘alayhi wa sallam]), their faults with gracious forgiveness. [This was before the ordainment of Jihâd holy fighting in Allâh’s Cause]. (Al-Hijr:85)

He also says: Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don’t punish them). (Al-A’râf:199)

Moreover, Allah says: And when they hear Al¬Laghw (dirty, false, evil vain talk), they withdraw from it and say: “To us our deeds, and to you your deeds. Peace be to you. We seek not the ignorant.” (Al-Qasas:55)

Slander and falsehood

“Fanatics and atheists claim that Muhammad was after nothing but personal fame, luxury and power. By God! The heart of this poor, hard-toiling man who had radiant eyes and a great spirit was so full of mercy, goodness, tenderness and wisdom. His ideas were so far from worldly greed and his intentions were so far from seeking any power or fame. This is a pure soul and a man of such character cannot help but be seriously sincere!”

Thomas Carlyle,
Scottish Historian and Critic

The Almighty also says: The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend. (Fussilat:34)

The Prophet’s character was in conformity with the Qur’an, and this is not surprising, for His Lord praised his noble character and exemplary morals: And verily, you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) are on an exalted standard of character. (Al-Qalam:4)

Thus, he (pbuh) was sent with a message that gives a unique sublime status to good morals. The Messenger of Allah (pbuh) said: “The believers

Justice and fairness

"His readiness to undergo persecution for his beliefs, the high moral character of the men who believed in him and looked up to him as a leader, and the greatness of his ultimate achievement - all indicate his fundamental integrity. To suppose Muhammad was an impostor raises more problems than it solves. Moreover, none of the great figures of history are so poorly appreciated in the West as is Muhammad."

Montgomery Watt

British Orientalist

who show the most perfect faith are those who have the best behavior, and the best of them are those who are the best to their wives." [Al-Bayhaqi] He (pbuh) also said: "The essence of virtue is (manifested in) good morals, whereas sinful conduct is that which turns in your heart (making you feel uncomfortable) and you dislike that it would be disclosed to other people." [Muslim] He also said: "Verily, Islam is free from obscenity and scurrilous language, and the best Muslims are those with the best of manners." [Ahmed] He (pbuh) also said: "Nothing is heavier in the believer's scale on the Day of Judgment than a good character. For indeed Allah, the Most High, is angered by the shameless, obscene person.

[Al-Bayhaqi] Furthermore, the Prophet said: "Indeed the most beloved of you to me and the closest of you to me on the Day of Judgment is the best of you in character. And indeed, the most disliked of you to me and the furthest of you from me on the Day of Judgement are the Thartharun , the Mutashaddiqun and the Mutafaihiqun ." [Ahmed]

God Morals in Islam are comprehensive and perfect, and they comprise the following aspects:

Good manners with God:

Good manners with Allah include three things:

First: believing in Him and believing in His revelations. Allah said the subsequent about Himself:

Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than

Allâh? (An-Nisâ':87)

Believing in the Word of Allah requires that a person believes in Allah Himself, defends Him, and strives on His path, never doubting or suspecting the Word of Allah Almighty and the message brought by His Messenger (pbuh).

Second: that a person accepts all of Allah's legislations, and implements and applies them. He must never push aside or reject any of these legislations, for if he does that, then this is considered as dealing with Allah Almighty with bad manners. It is for this reason that Allah forbids us to prefer our view or whims over His Words. He says: O you who believe! Do not put (yourselves) forward before Allâh and His Messenger ([sal-Allâhu 'alayhi wa sallam]), and fear Allâh. Verily! Allâh is All-Hearing, All-Knowing. (Al-Hujurât:1)

Third: to receive his decrees with satisfaction and patience; for it is good manners to be satisfied, reassured with, and to surrender to Allah's decrees. That is why Allah praises the steadfast when He says: 155. but give glad tidings to As-Sâbirin (the patient ones, etc.). 156. Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." (Al-Baqarah:155-156)

Louis-Pierre Sédillot
French Orientalist

The religion of morals

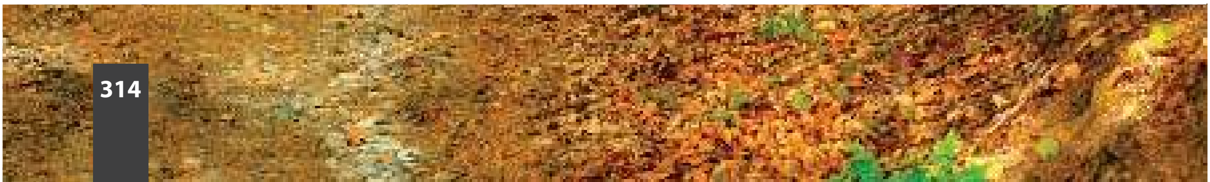
"You do not find in the Qur'an a verse except that it suggests a strong love of God. In the rules related to moral behavior which it provides, the Qur'an strongly prompts the believers to adhere to virtue. It contains a strong call to interact and care for each others feelings, to have good aims, and to show forgiveness for insults. It also contains a loathing of pride and anger, and indicates that a sin may be committed by even a thought and a look. It also urges to fulfill promises, even with unbelievers, and advices to lower the wing of humility with others. Sufficient are all those sayings which are filled with wisdom and reason to prove the clarity of the moral laws in the Qur'an. It deals with everything."

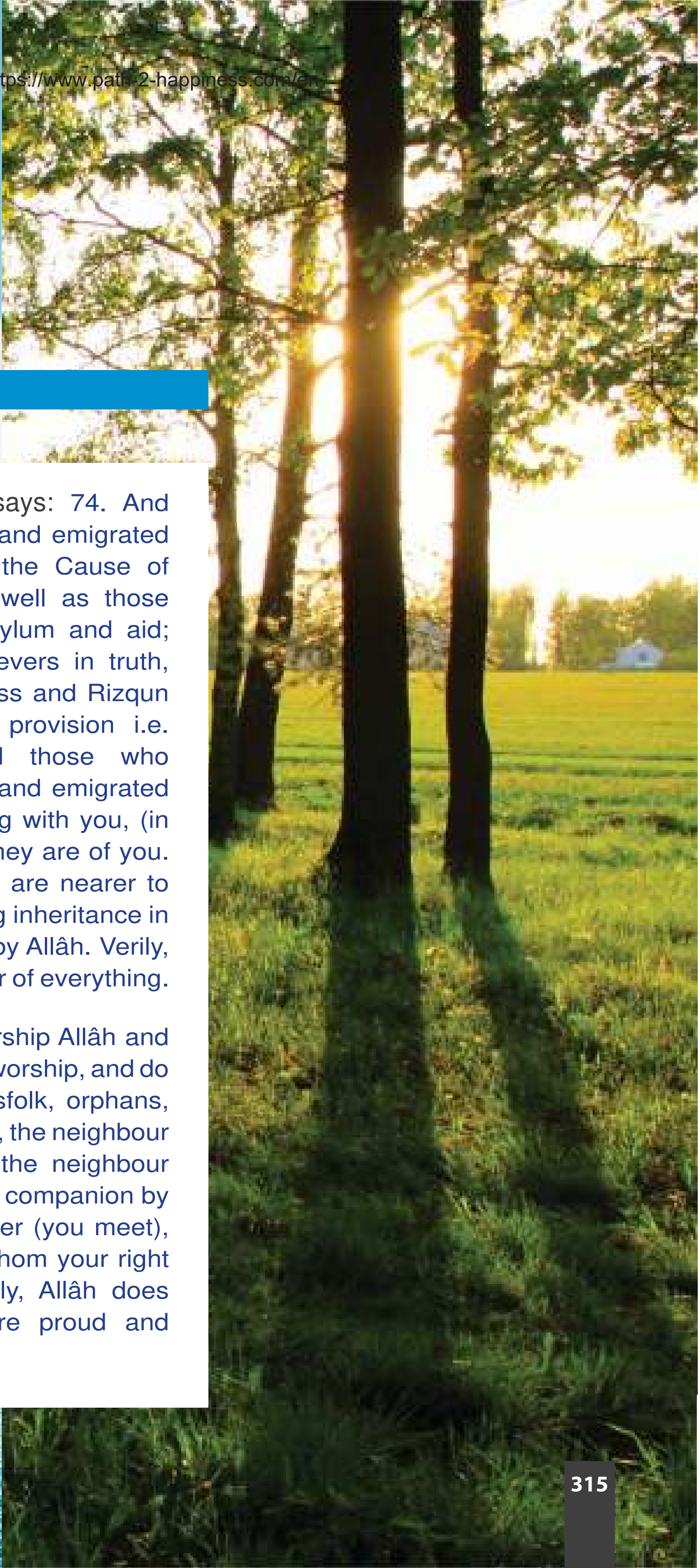
Good manners with people

Allah commands us to show kindness to all people, especially parents and kin; who are the relatives that we must keep good relations with, as well as neighbors. Allah says: And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masâkîn (the poor), [Tafsir At-Tabarî, Vol. 10, Page 158 (Verse 9:60)] and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad, peace be upon him], and perform As-Salât (Iqâmat-as-Salât), and give Zakât. Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Qurtubî, Vol. 2, Page 392). (Al-Baqarah:83)

He also says: It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfill their covenant when they make it, and who are As-Sâbirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al¬-Muttaqûn (pious - see V.2:2). (Al-Baqarah:177)

The Almighty says: They ask you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al¬Masâkin (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allâh knows it well. (Al-Baqarah:215)





Moreover, Allah says: 74. And those who believed, and emigrated and strove hard in the Cause of Allâh (Al-Jihâd), as well as those who gave (them) asylum and aid; - these are the believers in truth, for them is forgiveness and Rizqun Karîm (a generous provision i.e. Paradise). 75. And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of Allâh) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything. (Al-Anfâl:74-75)

He also says: Worship Allâh and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masâkin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful (An-Nisâ':36)

The Almighty also says: Verily, Allâh enjoins Al-Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet [sal-Allâhu 'alayhi wa sallam] in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahshâ' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed. (An-Nahl:90)

And He says: 23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. 24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small." 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance. 26. And give to the kindred his due and to the Miskîn (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. [Tafsir. At-Tabarî, Vol. 10, Page 158 (Verse 9: 60)]. 27. Verily, spendthrifts are brothers of the Shayatîn (devils), and the

Shaitân (Devil ¬ Satan) is ever ungrateful to his Lord. 28. And if you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allâh will give me and I shall give you) (Al-Isrâ’:23-28)

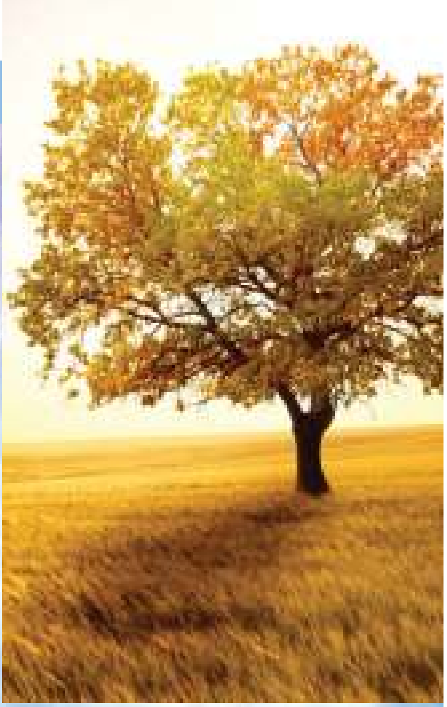
He also says: So give to the kindred his due, and to Al-Miskîn (the poor) and to the wayfarer. That is best for those who seek Allâh’s Countenance, and it is they who will be successful.

(Ar-¬Rûm:38)

Allah says: O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All¬-Watcher over you. (An-Nisâ’:1)

The Almighty also says: Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? (Muhammad or Al-Qitâl:22)

Furthermore, He says: 19. Shall he then who knows that what has been revealed unto you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed. 20. Those who fulfill the Covenant of Allâh and break not the Mîthâq (bond, treaty, covenant); 21. Those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained). 22. And those who remain patient, seeking their Lord’s Countenance, perform As-Salât (Iqâmat-as-Salât), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end; 23. ‘Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying): 24. “Salâmun ‘Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!” 25. And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh’s Mercy); And for them is the unhappy (evil) home (i.e. Hell). (Ar-Ra’d:19-25)



Good morals in Islam are not only linked to the friend, relative and neighbor. They even go beyond that to the enemy, even during a state of war! Thus, it encompasses all mankind. Allah says: The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend. (Fussilat:34)

Allah commands us not to transgress even against those who are in a state of war against us, when He says: And fight in the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihâd, but it was supplemented by another (V.9:36)]. (Al-Baqarah:190)

Consider the morals with which Islam treats the enemy in a state of war as indicated in the Prophet's commands to his army when they were going out to perform Jihad on the path of Allah and to fight the enemies. He (pbuh) said: "Do not be treacherous, do not exceed proper bounds, do not mutilate and do not kill a newborn, or hermits and monks." [Ahmed] What a strange amazing religion it is that commands its followers to adhere to such ethics even with enemies in a state of war!! While concerning those who are not in a state of war with us, even if he was an enemy, Allah commands us to be good and to be fair with them, when He says: Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allâh loves those who deal with equity. (Al-Mumtahinah:8)

Good morals with animals

Good morals expand in Islam to even include animals. The Messenger of Allah (pbuh) said: “A woman was punished in Hell because of a cat which she kept locked up until it died. She did not give it food or water when it was locked up, nor did she free it so that it might eat the khashash of the earth.” [Bukhari] Moreover, Allah commanded us to be compassionate, even where slaughtering animals is concerned. The Prophet tells us that: “Verily Allah has prescribed ihsan (proficiency, perfection) in all things. So if you kill, then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.” [Muslim]

Thomas Arnold

British Orientalist

Believers are brothers

“The Islamic Ideal of the brotherhood of all believers is one of the factors that attracted people strongly towards this faith.”

Good morals with the environment

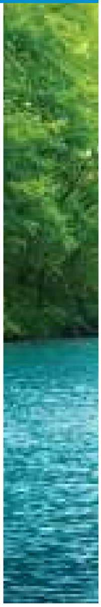
“The Islamic Ideal of the brotherhood of all believers is one of the factors that attracted people strongly towards this faith.” “Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth.” (Al-Baqarah:60)

The Almighty also says: 151. “And follow not the command of Al-Musrifûn [i.e. their chiefs, leaders who were polytheists, criminals and sinners],

152. “Who make mischief in the land, and reform not.”(Ash-Shu’arâ’:151-152)

This includes the rest of the natural elements; eg. water and the like, which is greatly cared for by Islam. Allah says: Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe? (Al-Anbiyâ’:30)

He also says: And Allâh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allâh). (An-Nahl:65)



In addition to the Qur'an, the Prophet (pbuh) played his part by urging to protect the environment and its components. The Sunnah abounds with repeated instructions to preserve the environment and thus reduce the impact of natural phenomena such as dredging, desertification and drought. Regarding this he (pbuh) says: "Beware of the three things which provoke curses: relieving oneself in al-mawared , in the middle of the street and in places of shade." [Abu Dawud] He also said: "Never does a Muslim plant trees or cultivate land and the birds or a man or a beast eat out of them, but that it is a charity on his behalf." [Muslim] The Prophet (pbuh) also said: "If the Hour (the Day of Judgment) has come, and in the hand of one of you is a Faseelah (a small palm), then if he can plant it before the end comes, let him do so." [Ahmed] The Messenger of Allah (pbuh) passed Saad when he was performing his Wudu (ablution), and he said: "What is this extravagance?" Saad replied: "Can there be any extravagance in ablution?" The Prophet replied: "Yes, even if you are on the bank of a flowing river." [Ibn Majah] What's more, these good manners were what the companions themselves showed with the environment, even in time of war with the enemy. Abu Bakr (may Allah be pleased with him) instructed his army commander, saying: "Do not kill a boy, a woman, or a very old man. Do not cut down any fruit trees, nor slaughter sheep or a cow, except for food, nor destroy anything which is built up, nor flood or burn palm trees". [Malek]

Islam and the environment

"There is no separation in the Qur'an between man and nature. The Muslim world embraces the greatest of the accumulated treasures of wisdom and knowledge available to humanity."

Prince Charles
Crown Prince of Britain

Some moral commandments:

It would be convenient here to review a number of moral commandments which are mentioned in the book of Allah and the Sunnah of His Prophet (pbuh). These include:

In the holy Qur’an:

Allah says: Verily! Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All¬Hearer, All-¬Seer. (An-Nisâ’:58)

He also says: 151. Say (O Muhammad [sal-Allâhu ‘alayhi wa sallam]): “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.”

152. “And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allâh, This He commands you, that you may remember.” 153. “And verily, this (i.e. Allâh’s Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious).” (Al-An’âm:151-153)

The Almighty also says: And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allâh’s Mercy is (ever) near unto the good¬-doers. (Al-A’râf:56)

And He says: And be patient; verily, Allâh loses not the reward of the good-doers. (Hûd:115)

Furthermore, Allah says: 29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. 30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves. 31. And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin. 32. And come not near to the unlawful sexual intercourse. Verily, it is a Fâhishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allâh forgives him). 33. And do not kill anyone which Allâh has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression, and not by mistake), We have given his heir the authority [(to demand Qisâs, Law of Equality in punishment, or to forgive, or to take Diya (blood money)]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer only). Verily, he is helped (by the Islâmic law). 34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily! the covenant, will be questioned about. 35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end. 36. And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allâh). 37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. 38. All the bad aspects of these (the above mentioned things) are hateful to your Lord. 39. This is (part) of Al-Hikmah (wisdom, good manners and high character, etc.) which your Lord has inspired to you (O Muhammad [sal-Allâhu 'alayhi wa sallam]). And set not up with Allâh any other ilâh (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allâh's Mercy).(Al-Isrâ':29-39)

Allah also says: 133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious). 134. Those who spend [in Allâh’s Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the good¬-doers). (Âl-’Imrân:133-134)

Moreover, He says:11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one’s brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: “O sinner”, or “O wicked”, etc.]. And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.). 12. O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who accepts repentance, Most Merciful. 13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwa [i.e. one of the Muttaqûn (pious - see V.2:2)]. Verily, Allâh is All-Knowing, All-Aware. (Al-Hujurât:11-13)

He also says: 17. “O my son! Aqim¬is¬Salât (perform As-Salât), enjoin (people) for Al¬-Ma’rûf (Islâmic Monotheism and all that is good), and forbid (people) from Al¬-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allâh with no exemption.” 18. “And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not each arrogant boaster.” 19. “And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass.” (Luqmân:17-19)

The Almighty also says: And the slaves of the Most Beneficent (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. (Al-Furqân:63)

Furthermore, He says: Worship Allâh and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masâkin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful (An-Nisâ’:36)

Moreover, Allah says: And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-¬hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him). (Âl-’Imrân:159)

In the Sunnah: If we went to the grove of ahadith, there we would find many a tree of belief from which we can pick ripe fruits about good morals and virtuous principles; including:

The Messenger of Allah (pbuh) said: “Hell is not allowed to seize a gentle, lenient, and an easy-going man who keeps close relations with people.” [Tirmidhi]

He (pbuh) said to one of his companions: “You possess two qualities that Allah loves. These are clemency and tolerance.” [Ahmed]

He (pbuh) also said: “What wealth I have, I will not hoard it from you. Whoever has forbearance, Allah will help him. Whoever tries to be independent, Allah will enrich him. Whoever tries to be patient, Allah will give him patience, and no one is given a better or vaster gift than patience.” [Muslim]

He (pbuh) also said: “Richness does not lie in the abundance of (worldly) goods, but richness is the richness of the soul (heart, self.)” [Bukhari]

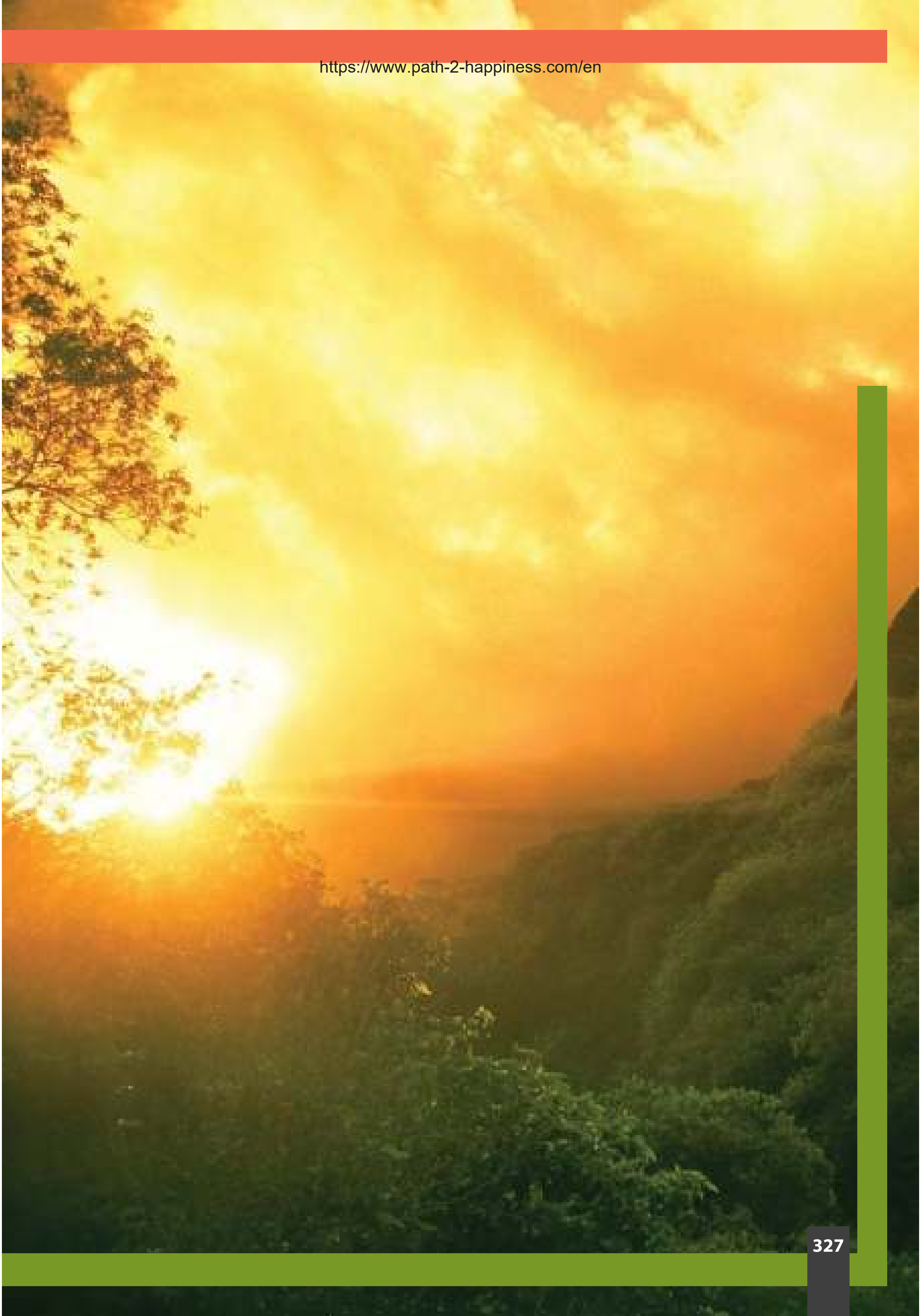
Moreover, the Prophet (pbuh) said: “The strong man is not the one who wrestles, but the strong man is in fact the one who controls himself in a fit of rage.” [Bukhari]

In another hadith he (pbuh) also said: “He does not thank Allah, the one who does not thank the people.” [Ahmed]

The Prophet (pbuh) also said: “Allah Almighty revealed to me that you should be humble and that you should not wrong one another.” [Ibn Majah]

What’s more, the Messenger of Allah also said: “Every good act is a form of charity. Indeed among the good acts is to meet your brother with a smiling face and to pour what is left in your bucket into the vessel of your brother.” [Tirmidhi]

In conclusion, we find that the relationship between true happiness and morals is a close, interdependent and interrelated one. Having a good character is the only source of happiness for mankind, and without it there would be no happiness at all and thus man would only reap disappointment, sorrow, misery, gloom and wretchedness in his life. Happiness is, therefore, the most important motive for mankind to have good morals, since he knows for sure that without good morals, he will not enjoy even a moment of real happiness, or one day of bliss and pleasure.



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الطريق إلى السعادة
The Path to Happiness

The path of mercy and honor

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The path of mercy

The chapters of the Qur’an start with the two names of Allah: ‘The Entirely Merciful’ and ‘The Especially Merciful’, and also mention that Allah has prescribed mercy upon Himself. your Lord has written Mercy for Himself (Al-An’âm:)

And that Allah’s Mercy encompasses all things. ..and My Mercy embraces all things. (Al-A’râf: 156)

He also encourages people to hope for His Mercy and He warns them against despairing of it. Say: “O ‘Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. (Az-Zumar:53)

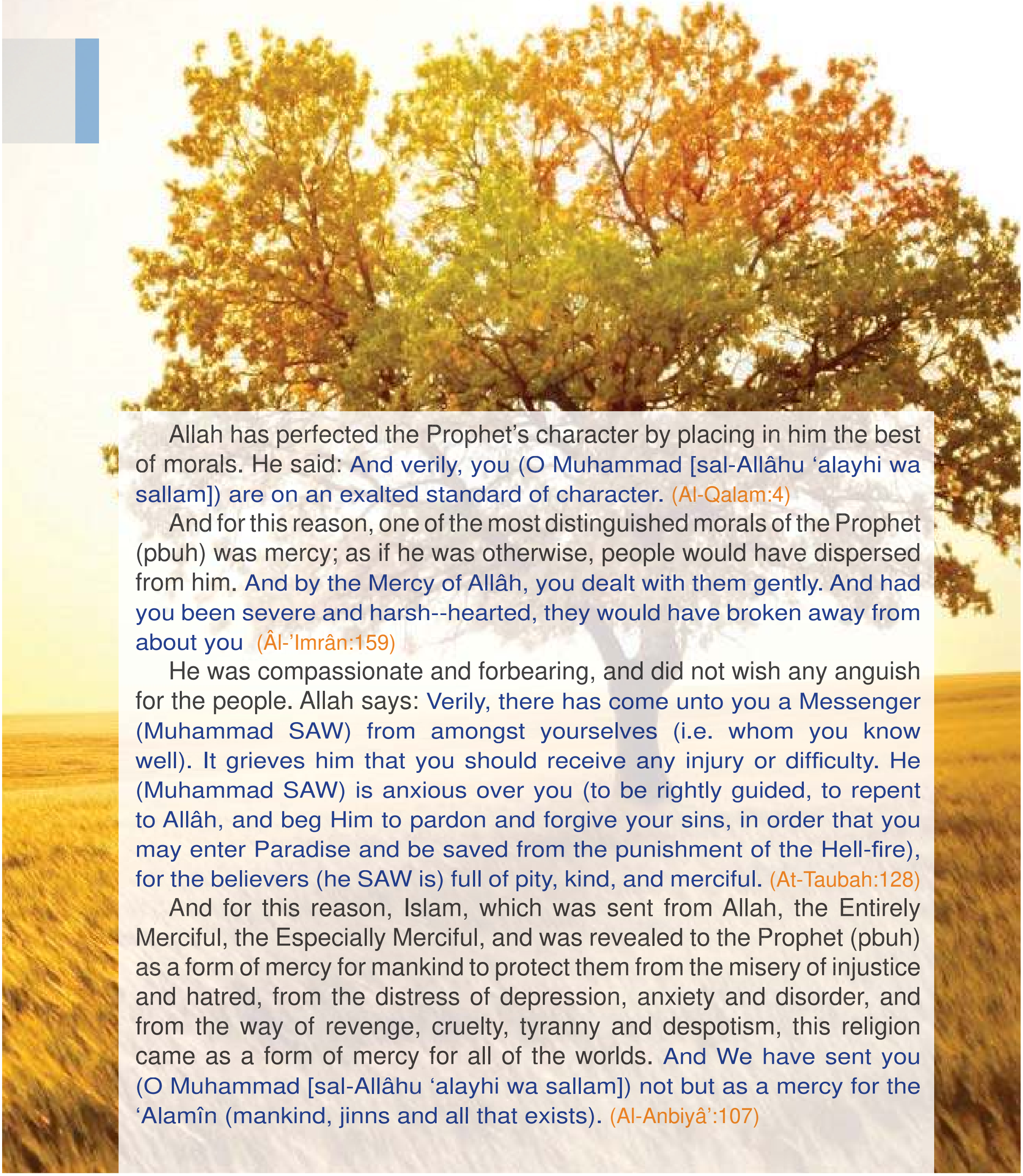
Allah (Glorified be He) loves mercy. The Prophet (peace be upon him) said:

“Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and He will continue to stretch out His Hand in the daytime so that the sinners of the night may repent, (and He will continue to do so) until the sun rises from the West.” [Muslim]

The Prophet (pbuh) also told us about our Lord and said: “ When Allah created the creation, He wrote in His book which is placed with Him on His throne: “Verily My Mercy prevails over My Wrath.” [Agreed upon]

He also said: “Allah has divided mercy into one hundred parts. He retained with Himself ninety nine parts, and He sent down to earth one part. Through that one part creatures deal with each other with compassion, so much so that an animal lifts its hoof away from its young in fear of hurting it.” [Bukhari]

And Allah sent the Prophet (peace be upon him) as a mercy to all the worlds. And We have sent you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) not but as a mercy for the ‘Alamîn (mankind, jinns and all that exists). (Al-Anbiyâ’:107)



Allah has perfected the Prophet’s character by placing in him the best of morals. He said: And verily, you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) are on an exalted standard of character. (Al-Qalam:4)

And for this reason, one of the most distinguished morals of the Prophet (pbuh) was mercy; as if he was otherwise, people would have dispersed from him. And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh--hearted, they would have broken away from about you (Âl-’Imrân:159)

He was compassionate and forbearing, and did not wish any anguish for the people. Allah says: Verily, there has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad SAW) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful. (At-Taubah:128)

And for this reason, Islam, which was sent from Allah, the Entirely Merciful, the Especially Merciful, and was revealed to the Prophet (pbuh) as a form of mercy for mankind to protect them from the misery of injustice and hatred, from the distress of depression, anxiety and disorder, and from the way of revenge, cruelty, tyranny and despotism, this religion came as a form of mercy for all of the worlds. And We have sent you (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) not but as a mercy for the ‘Alamîn (mankind, jinns and all that exists). (Al-Anbiyâ’:107)

Islam was sent to the world as an act of kindness from Allah for Muslims and non-Muslims too. It is a mercy to the obedient, the disobedient, the elderly, the young, the female, the male, the rich and the poor.

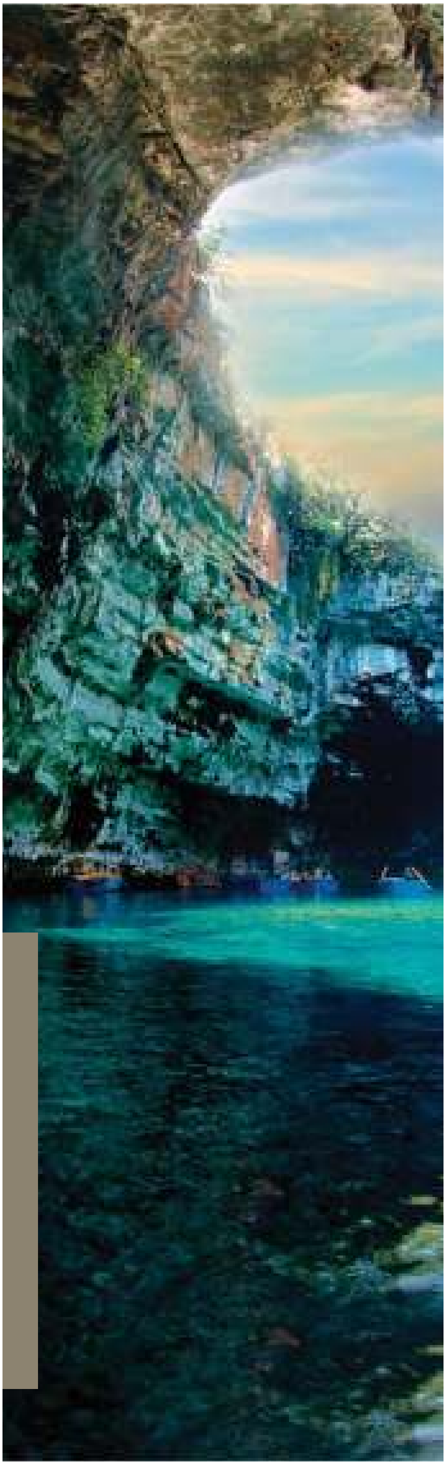
Therefore, Islam called for mercy and made man desirous of it, and He ordered us to advise each other to be merciful. Allah says: Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. (Al-Balad: 17)

And the Prophet (pbuh) said: "Allah is not merciful to those who do not show mercy to people." He (pbuh) also said: "Those who are merciful will be shown mercy by the Merciful; be merciful to the people of the earth and the One above the heavens will have mercy upon you. The word al-Rahim (the ties of kinship) is derived from one of Allah's Names, Ar-Rahman. So whoever keeps good relations with relatives, Allah will keep good relations with him, and whoever severs their relations with their relatives, He will sever the relation with him."[Tirmidhi] The Prophet (pbuh) also said: "Mercy is removed only from those who are miserable." [Tirmidhi]. Allah has ordered us to be merciful and recommended being merciful to one another, in general, viewing it as a good manner and a way of life, and at the same time, the Islamic Law put emphasis on certain people who we should be merciful to, including:

1. People in general: The Prophet (pbuh) was sent as a form of mercy to his people through which they were taken from darkness into light, and from misery to happiness. In addition, the Prophet's mercy reached further than that, to the extent that he urged for mercy to be shown even towards the infidels who did not accept Islam. The Messenger of Allah (pbuh) said the following about the people of Mecca who did not accept Islam: "… I hope that Allah will bring out of their offspring people who worship Allah Alone, with no associates."[Muslim] When the Prophet (pbuh) was wounded on the day of the Battle of Uhud, the noble companions said to him: "Supplicate to Allah so that He might punish the idolaters," but he said: "O Allah, guide my people since they do not know." In another narration it was said: "O Messenger of Allah, supplicate to Allah so that He might punish the infidels." He said: "I am not sent to curse people, I am sent as a mercy."[Muslim]

2. Children: One of the companions reported: “The Prophet of Allah (pbuh) entered the room and we accompanied him while his son Abraham was dying. Upon that, his eyes started shedding tears. `Abdur-Rahman ibn `Awf said, ‘Even you, Messenger of Allah!’ Then he said ‘Oh Ibn `Awf! It is but mercy.’ He continued (crying) some more and then said: ‘The eyes weep, the heart is full of grief, and we say nothing but that which pleases our Lord. Verily, we are sorrowed for your departure, O Abraham!’” [Bukhari and Muslim] In another hadith it is reported that he (pbuh) used to put Osama on one of his thighs and put Hasan ibn `Ali on his other thigh, and then embrace them and say, “O Allah! Please be merciful to them, as I am merciful to them.” [Bukhari] There is also the account of when the Prophet (pbuh) kissed Hassan or Hussein (his grandsons) while a man was present, and the man said: “I have ten children. I have never kissed any of them!” The Prophet (pbuh) looked at him and said: “He who does not show mercy (to others) will not be shown mercy.”

3. The weak: The Prophet (pbuh) noticed the absence of a black woman who used to clean the mosque. He asked about her and was told that she had died. The Prophet (pbuh) asked: “Why didn’t you inform me?”(It seemed as if the companions considered the matter to be insignificant). Afterwards, the Prophet (pbuh) said: “Show me her grave.” When it was shown to the Prophet, he offered the funeral prayer over it. [Bukhari and Muslim] Anas Ibn Malik (may Allah be pleased with him), the servant of the Prophet (pbuh), said: “I served the Messenger of Allah (pbuh) for ten years and he never said to me, ‘Uff’ nor ‘Why did you do that?’ about anything I had done, or ‘Why did you not do that?’ about anything I had not done.” [Bukhari] Ibn Mas’ud (may Allah be pleased with him) said, “Once I was beating my slave with a whip and I heard a voice from behind me saying, ‘O Abu Mas’ud, know that Allah has more dominance over you than you have over him (this slave).’ I said, ‘I shall never beat any of my slaves ever again.’” In another narration it is reported that he said, “He is free for the sake of Allah.” So the Prophet said, “If you did not do that, the fire would have scorched you.” [Muslim]
4. Animals: Once the Prophet (pbuh) passed by a camel that was so emaciated its back was sticking to its abdomen. Upon that, the Prophet (pbuh) said, “Fear Allah with regard to livestock. If you ride them, treat them in a fitting way, and if you (plan to) eat them, treat them in a fitting way.” [Abu Dawud]. There is also the incident of when he (pbuh) entered the garden of a man from the Ansar (Muslims of Medina) and saw a camel there. When the camel saw the Prophet (pbuh), it began to



groan and its eyes shed tears. Subsequently, the Prophet of Allah went to it and rubbed its ears so it calmed down, and then the Prophet said, “Who is the owner of this camel? Whose camel is this?” A young man from the Ansar answered: ”O Messenger of Allah, it belongs to me.” Following that the Prophet told him: “Do you not fear Allah with regard to this beast which Allah has let you own? It complained to me that you starve it and tire it by overworking it and using it beyond its capacity.” [Abu Dawud]

These are just a few examples that show how the Prophet (pbuh) was sent as a mercy from Allah to all the worlds. On the other hand, the manifestations and practices of mercy in Islam are many, which highlight the essential character and the way of this religion. Furthermore, this mercy is not a mercy of humiliation and submissiveness; rather, it is a mercy of honor and compassion.

Security, tranquility and peace

“The act of bowing and prostrating which is performed in a Muslim’s prayer satisfies the soul with security, tranquility and peace, as everyone starts his prayer by mentioning the name of God, the Entirely Merciful and the Especially Merciful, and it is concluded with ‘Peace be upon you.’”

Lauren Booth

A British Human Rights Activist

The path of mercy and honor

When Allah created all the children of Adam, He ordered them (the angels) to prostrate to him. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, “Prostrate to Adam”, and they prostrated, except Iblîs (Satan), he refused to be of those who prostrate. (Al-A’râf:11)

Allah created man and honored him. He preferred him over many of what He had initially created. Allah, the Exalted, says: And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preference. (Al-Isrâ’:70)

Therefore, he is an honored and preferred creature, since he was favored and revered by his Lord with the following:

1. Dignity and preference in his physical constitution: Allah, the Exalted, says: Verily, We created man of the best stature (mould) (At-Tin:4) Allah has created him in the best stature; with a well-organized body and with each part fitting in with the other, and also with the blessings of the mind, and the ability to think, utter and hear. He has created him in the best form and shape.
2. Dignity and preference in having the land and sea subjected to him: This includes the atmosphere, and this confirms how Allah has honored man in the way explained above. First; because Allah, the Almighty, has subjected all these entities to man, and singled him out from the rest of His creation. This serves as evidence that in this world man takes the position similar to a president who is followed or a king who is obeyed, and everything else is like his flock which follows behind him. Allah, the Almighty, says: And indeed We have honoured the Children of Adam, and We have carried them on land and sea (Al-Isrâ’:70)

Rather, Allah, the Exalted, tells us in His book that He has made whatever is in the heavens and whatever is in the earth subject to man, as a means of honoring him. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. (Al-Jâthiya:13)

3. The provision of the good and lawful things: Allah has granted humans the privilege to eat whatever he pleases of the lawful things. He gave food many benefits, and He made the food of man plentiful and full of variety in comparison to that which the animals eat. Allah has honored man by blessing him with all that through His Grace and Generosity (Glorified be He). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). (Al-Baqarah:22)

4. Preference over much of what He has created (Glorified be He). Hence, man senses his dignity, greatness, stature, and his magnitude due to the honor that Allah gave him. As man is not considered a small and insignificant creation in the world of living matter – he is not considered a small trivial thing as he is considered when he is measured with those materialistic scales which considers the earth itself as a small trivial thing, where one atomic bomb can wipe off two hundred thousand people, as happened in Hiroshima. The significance of man in the view of Islam lies in being held in high esteem by Allah. When we learn about the creation through the verses of the Qur'an, the prostration of the universe to Adam and then the expulsion of Satan by Allah due to him being the only entity who refused to prostrate to Adam, we realize just how important this basis is at the time when humanity can no longer find salvation from its predicament, because of the imposition of the strong on the weak, except through this path - the path of the Qur'an which grants man his freedom, his dignity and his full freedom of choice. On the path of mercy and honor, it is not acceptable to insult a human being, disrespect him, or ridicule him. Allah, the Almighty says: O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.). (Al-Hujurât:11)

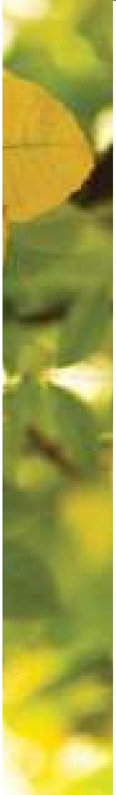
There is no superiority of an Arab over a non-Arab, or of a non-Arab over an Arab; or of a white person over a black one, or a black person over a white one, except in piety. Truly, the noblest among you is he who is the most pious. Allah, the Almighty, says: O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting) . And fear Allâh. Verily, Allâh is the One Who accepts repentance, Most Merciful. (Al-Hujurât:13)

The Messenger of Allah (pbuh) said: “Verily, Allah does not look at your appearance or your wealth, but rather He looks at your hearts and your actions.”[Muslim]

Therefore, man realizes this dignity and honor by the amount he is committed to and pursues this path: Whosoever desires honour, power and glory then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. (Fâtir or Al-¬Malâ’ikah:10)

Moreover, he is humiliated by the amount he distances himself from this path, whereas all the creations willingly obey Allah. Allah, the Exalted, says: See you not that to Allâh prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâb (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily! Allâh does what He wills. (Al-Hajj:18)

Although Allah has honored mankind, a large number of people have chosen the path of humiliation. And whomsoever Allâh disgraces, none can honour him. (Al-Hajj:18)



They choose to look at humans as beasts, deaf machines, financial figures, or they have other approaches that contradict the honor Allah has bestowed on man due to His Grace and Generosity.

Man’s dignity lies in being a human being; for Islam does not create a conflict between the two sexes. It is not only for men as opposed to women, or only for women as opposed to men, as people were created from one soul. Allah, the Almighty, says: O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All¬-Watcher over you. (An-Nisâ’:1)

Accordingly, whoever desires to possess this dignity and honor, has to pursue its path. Allah, the Almighty, says: all power and honour belong to Allah. (Yûnus:65)

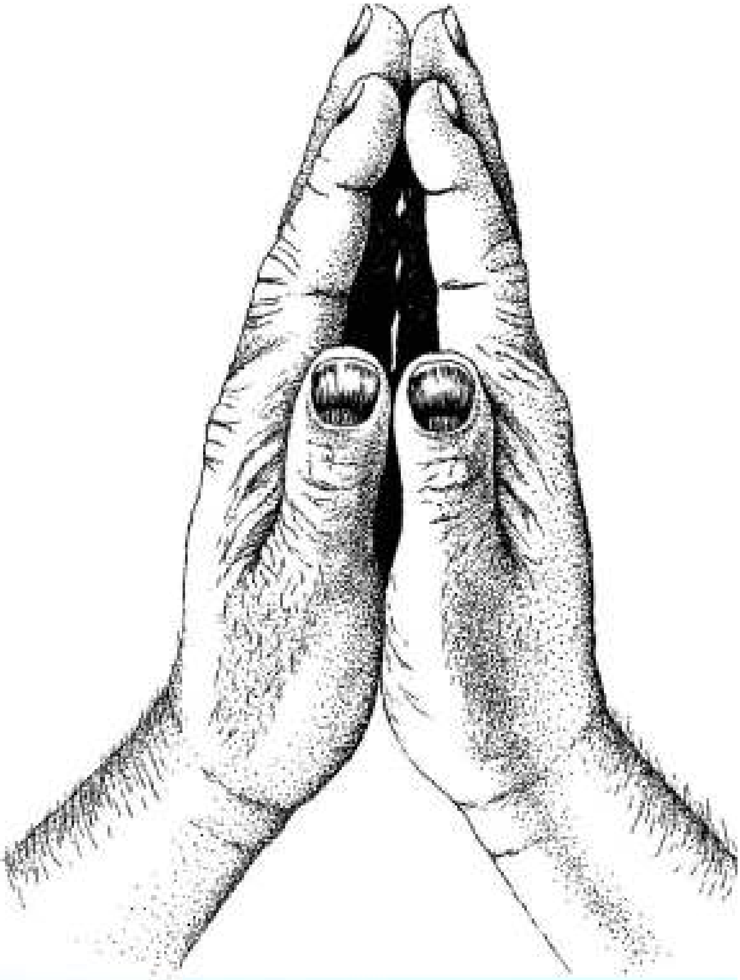
There would be no hunger.

“I have not found a religion that has laid down such a comprehensive legislation for alms-giving (zakat) like Islam has. The Muslim community that is keen on paying Zakat is devoid of poverty, deprivation and homelessness. Imagine if the whole world was guided to Islam, there wouldn’t remain on earth any starving or deprived people.”

Berisha Pennekmrt

A Thai educationist who converted from Buddhism to Islam

الطريق إلى السعادة
The Path to Happiness



Conclusion of the path to happiness

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O you who is looking for happiness!!

This is the Path

Conclusion of the path to happiness

O you who is looking for happiness!!

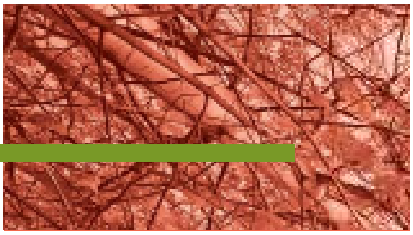
Before coming to this existence, you were absolutely nothing, as Allah tells us: Does not man remember that We created him before, while he was nothing? (Maryam:67)

Subsequently, Allah created you from dust, then from a sperm, and then there you were, hearing and seeing. He says: 1. Has there not been over man a period of time, when he was nothing to be mentioned? 2. Verily, We have created man from Nutfah drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer. (Al-Insân or Ad-Dahr:1-2)

Next, you progressed from weakness to strength, and one day you will return to weakness. Allah says: Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All¬-Knowing, the All¬-Powerful (i.e. Able to do all things). (Ar¬-Rûm:54)

Afterwards will come the end of which there is no doubt…Death!

Furthermore, at this point in your life you are in the final stages, moving from weakness to weakness. You cannot fend off harm or bring any benefit to yourself unless you beseech Allah to send His blessings upon you, namely; ability, strength and sustenance. You are poor and are in need in terms of your natural disposition; for how many things are there that you need in order to retain your life, but without His permission you will never be able to obtain them. If you are fortunate, you might acquire something once, but you certainly will be deprived



of it at a later stage, or at least deprived of something else. How many things are there which are of benefit to you and you need to have, things you might gain at one opportunity but lose at another. Moreover, how many things can harm and disappoint your hopes, waste your efforts and bring you adversity and diseases, things you want to fend off from yourself. You may succeed to fend them off one time, but fail another.

Don't you feel that you are totally dependent on and in need of Allah! Allah Almighty says: O mankind! it is you who stand in need of Allâh, but Allâh is Rich (Free of all wants and needs), Worthy of all praise. (Fâtir or Al¬-Malâ'ikah:15)

Even a weak and minute virus which you cannot see with the naked eye confronts you so you fall sick and are not able to protect yourself from it. To add insult to injury, you go to a man who is as weak as you for treatment, expecting to be cured, as if the power lies in his hands. The medication does its trick and heals you once, but when you fall ill again the doctor cannot cure you because the medicine fails to work. Both the patient and the doctor are perplexed. How weak you are, O son of Adam!! Even if a fly snatches something away from you, you would never be able to take it back!!

Allah is most Truthful when He says: O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought. (Al-Hajj:73)

If you cannot take back what flies snatch away from you, then what can you control of your own affairs?! Your entire life and affairs, and your soul are in Allah's hand, and your heart is between two of His fingers; He turns it whatever side He wishes. Your life and death are in Allah's hand, your happiness and misery are also in His hand. Your movements and pauses and your words are done only with the permission and will of Allah. You do not move without his permission, nor do you do anything at all except by His will. If He leaves you to yourself to run your own affairs, He would leave you to inability, weakness, negligence, guilt and sin. In addition, if He leaves your affairs to be run by others, He would leave you to someone who does not have the power to cause you harm, benefit, death, life or resurrect you. Thus, there is no way you can do without Allah, for even a blink of an eye. Indeed, you are in need of Him for every breath of air you take, both inwardly and outwardly. He bestows upon you His blessings, but you make Him displeased with you by committing sins and through disbelief, though you are in dire need of Him for everything. You have intentionally forgotten about Him, though you know that one day you shall inevitably return to Him, and between His hands you shall stand.

O man, because of your weakness and inability to bear the consequences of your sins, Allah wished to ease your affairs for you. He says: Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman). (An-Nisâ':28)

Allah sent messengers, revealed the books, made legislations, set for you the straight path, and established proofs, arguments, testimonies and evidences, to the extent that He created in everything a proof of His Oneness, Lordship and Divinity. Nevertheless, you still find some people supporting falsehood against the truth, taking the devil and others as protectors instead of Allah, and arguing in favor of falsehood. And indeed We have put forth every kind of example in this Qur'ân, for mankind. But, man is ever more quarrelsome than anything. (Al-Kahf:54)

Do the blessings which Allah bestows upon you all the time make you forget what you were created from and to what you will return?! Remember that at first you were created from sperm, then that you will end in a hole in the ground, and after that Allah will resurrect you, either to Paradise or to Hell! Allah says: 77. Does not man see that We have created him from Nutfah (mixed male and female discharge semen drops). Yet behold! He (stands forth) as an open opponent. 78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and became dust?" 79. Say: (O Muhammad [sal-Allâhu 'alayhi wa sallam]) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" (Yâ¬-Sîn:77-79)

He also says: 6. O man! What has made you careless concerning your Lord, the Most Generous? 7. Who created you, fashioned you perfectly, and gave you due proportion; (Al-Infitâr:6-7)

Why deny yourself, O man, the pleasure of believing in the Oneness of Allah and His Glorification? Why deny yourself, O man, the pleasure of standing before Allah, revealing your worries to Him to enrich you from poverty, heal you from diseases, relieve you from your hardships, forgive your sins and remove you from harm's way? Why deny yourself, O man, the pleasures of Him supporting you if you have been wronged, guiding you when you are lost or misled, teaching you what you do not know and bestowing security on you when you are afraid? Why deny yourself, O man, the pleasure of acquiring His Mercy in times of weakness, His protection in times of uncertainty, and being granted His sustenance?!

O man, the greatest blessing bestowed by Allah on man, after the blessing of religion, is that of the mind. Man uses it to distinguish between what benefits and harms him, to realize the meanings of Allah's commands and prohibitions, and to know the reason why he is alive, which is to serve Allah Alone without taking any partner with Him. Allah says: 53. And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help. 54. Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (Allâh). (An-Nahl:53-54)

A reasonable person loves what is beautiful and dislikes what is trivial, moreover, he likes to follow the example of the pious and noble prophets and righteous men, His soul desires to be attached to them although he has not lived with them. The only way to achieve this is through what Allah guided us in the following ayah: Say (O Muhammad [sal-Allâhu 'alayhi wa sallam] to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful." (Âl-'Imrân:31)

If man truly follows the path of His guidance, Allah will grant him the company of the prophets and messengers, martyrs and the righteous. Allah says: And whoso obeys Allah and the Messenger (Muhammad SAW), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As¬Siddiq radhiallahu'anhu), the martyrs, and the righteous.

And how excellent these companions are! (An-Nisâ':69)

I advise you, O man, to sit in seclusion and contemplate over the truth that has reached you. You should look into its evidence, and ponder over

He knows me more than I know myself

"The Qur'an, this noble book, strongly captivated me and overwhelmed my heart, and made me surrender to Allah. It pushes the reader a critical moment, such that it makes him feel as though he is standing in front of his Creator. And if you are sincere in reading the Quran, you will not be able to just casually read it, for it instructs you as it has a right over you. It debates, criticizes, humbles, and challenges. From the outset it draws the line of battle, and I was on the other side. I was at a severe disadvantage, for it became clear that the Author knew me better than I knew myself. The Qur'an was always way ahead of my thinking; it was erasing barriers I had built years ago and was addressing my queries. Each night I would formulate questions and objections, and somehow discover the answer the next day as I continued reading. I had met myself in its pages."

Jeffrey Lang

American Mathematician

its proofs. If you find out that it is the truth, then do not hesitate to follow it and do not be a prisoner of tradition and habit, and know that your soul is dearer to you than your peers, companions and your ancestor's legacy. Allah advised the disbelievers and also encouraged them to do this. The Almighty says: Say (to them O Muhammad [sal-Allâhu 'alayhi wa sallam]): "I exhort you on one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet [sal-Allâhu 'alayhi wa sallam]): there is no madness in your companion (Muhammad [sal-Allâhu 'alayhi wa sallam]), he is only a warner to you in face of a severe torment." (Saba':46)

O man, submit yourself to Allah in Islam, as by doing so you will not lose anything. Allah says: And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever All¬-Knower of them. (An-Nisâ':39)

That is, what harm will befall them if they believe in Allah and all that which has been revealed?! What harm will befall them if they believe in Allah and expect and trust in what He promised in the Hereafter for those

who do good deeds?! What harm will befall them if they spend from that which Allah has provided them in the ways loved and accepted by Him? Allah knows their intentions, both good and bad, and knows who of them deserves to be guided and thus grants him success, inspires him with guidance, and destines him to do virtuous actions which please Him. Allah also knows who of them deserve to be abandoned and expelled from His great divine presence; and he who is expelled from Allah's path will be disappointed and lost in this world and the Hereafter!

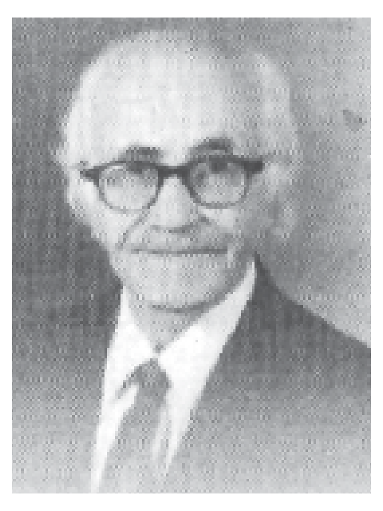
If you embrace Islam, it will not prevent you from eating anything you want to eat or doing anything you want to do which Allah has deemed lawful. Instead, Allah will reward you for every deed you do by which you seek the pleasure of the Almighty, even if it is a deed that increases your money, your wealth or your honor. You will even be rewarded for each morsel of food that you eat, if it is halaal, because Allah has commanded you to eat from the permissible food and to abandon the impermissible.

O man, the messengers of Allah brought you the truth and they conveyed Allah's message. Man needs to be acquainted with Allah's law to proceed in this life with insight and to be among the winners in the Hereafter. Allah says: O mankind! Verily, there has come to you the Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) with the truth from your Lord, so believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All¬-Knowing, All¬-Wise. (An-Nisâ':170)

The Most Exalted also says: Say: "O you mankind! Now truth (i.e. the Qur'ân and Prophet Muhammad [sal-Allâhu 'alayhi wa sallam]), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a Wakîl (disposer of affairs to oblige you for guidance)." (Yûnus:108)

If you, O man, become Muslim, you will only benefit yourself, and if you disbelieve you will also only harm yourself. Allah is free from need of His slaves, and sins committed by sinners do not harm Him, nor does the obedience done by the obedient benefit Him. He will not be disobeyed except with his knowledge and will not be obeyed without his permission. Allah says: Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad [sal-Allâhu ‘alayhi wa sallam]) am not a watcher over you. (Al-An’âm:104)

It was conveyed to us by Prophet Muhammad (pbuh) that Allah said: “O My servants! I have forbidden oppression for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My servants, all of you are hungry except those whom I have fed, so seek food from Me and I shall feed you. O My servants, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. O My servants, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom by an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as wicked as the most wicked heart of



The depths of western civilization

“One who goes into the depths of the western civilization, and realizes what it has between its folds, and examines it thoroughly, theoretically and practically, must submit, as a result of a strong latent psychological inward force, to the fountain of the Islamic faith to quench his thirst from it. “

Naseem Sousa

Iraqi Jewish Lecturer

any individual amongst you, then this would not decrease My Kingdom by an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were to all stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I possess, except what is decreased of the ocean when a needle is dipped into it. O My servants, it is but your deeds that I will take into account for you, and then recompense you for. Therefore, he who finds good, let him praise Allah, and he who finds other than that, let him blame no one but himself." [Muslim]

This, O man, is the path.There is no other path that leads to happiness in this world and the Hereafter. The other paths are paths of wretchedness and loss. Allah says: "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)." (Al-An'âm:153)

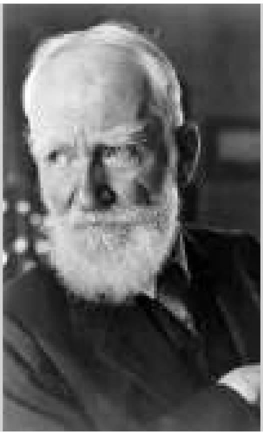
Whoever takes this path achieves happiness, while whoever takes the other paths loses his way and departs from the path of Allah; he will never be able to reach happiness if he continues thereon.

The foundations of peace and happiness

"At present, Europe has started to feel the wisdom of Muhammad and accept his religion, as it will likewise exonerate Islam from the false accusations of European medieval ecclesiastics. Therefore, it is possible to confirm my prediction by saying that the religion of Islam will inevitably be accepted in Europe in the near future. I believe that if such a man like Muhammad was given authority over the modern world, he would succeed in solving its problems in a way that would bring the much needed peace and happiness."

Bernard Shaw

English Writer



This is the Path

It is the path, which is known to all those who are reasonable and fair. Even though some may deny it publicly, they know that this is the path to eternal bliss. They are similar to those who denied the Prophet-hood of Moses (pbuh) despite his miracles, and thus Allah says the following about them : And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsa (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers, liars.) (An-Naml:14)

Many fair-minded and wise people, even those that do not embrace Islam, know that this is the only path that achieves the happiness of all mankind in both worlds.

This is the path recognized by all those who are free and brave, and those who have the courage to state their opinions, despite restrictions and persecution. They do not fear their selves, other people, or what is new. They do not fear propaganda and previous mental images; in fact nothing prevents such people from embracing this religion. How many a people were prevented by their cowardice, relations, social ties, and fear of commitment from proceeding on the path to happiness? Allah says: so fear them not, but fear Me, if you are (true) believers. (Âl-'Imrân:175)

This is the path... Yes, this is the path to happiness, the path of dignity, compassion, knowledge, civilization and of good morals, though it contains calamities, which is the nature of life and a form of sifting of those walking on it; sifting those who are true from those who are false. Allah says: Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving. (Al-Mulk:2)

This is the path on which prophets and messengers walked before us, and on which noble companions and those who closely followed them in truth from all tribes, races and languages walked. It is the path which will prevail and lead in the near future. The Prophet (pbuh) said: "This matter will spread as far as night and day reach. Town dwellers or nomads will all follow this religion, voluntarily and glorified (glorified by Allah because they assume the responsibility of the mission) or coercively and humiliated (when they humiliate themselves by giving in to their desires and recklessness)." [Ahmad] Thus, O man, be with the noble crowd walking on this path of eternal happiness.

This is the path. ..and this is success... and this is happiness... that overwhelms the heart of those walking on this path. Therefore, take the path to happiness and do not deny this privilege to your soul nor treat it unjustly, for treating one's soul unjustly is a grave matter. Allah says: Whoever works righteousness, whether

It captivates hearts

"Having examined the different religions in the world, I came to the conclusion that Islam is the only religion which has an impact on those who believe in it as well as those who do not believe in it. The greatest virtue of Islam is that it spontaneously captivates the hearts of human beings. For this you find in Islam strange magic and a great attraction that entices those non-Muslims with great open minds."

Mary Oliver

American Poet

Join the caravan

"The effortless spread of Islam is one of its characteristics throughout history, because it is the religion of the human natural disposition revealed to the heart of the Prophet."

Dr. Murad Hofmann

German Ambassador

male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). (An-Nahl:97)

This is the path... keep to it, and enjoy being on it. Live your worldly life with overwhelming happiness, tranquility and comfort. And do not forget, that which Allah has is better and more lasting, and that comfort in the Afterlife is the eternal comfort. Our God and Lord made the path to happiness one through which contentment is attainted in this world and the Hereafter, and He, on the other hand, placed in the many other paths misery in this world and the Hereafter. He says: 124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." 125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." (Tâ¬-Hâ : 124-125)

The eternal project

"Islam is the alternative life with an eternal project that never wears off or has an end to its validity. If someone sees it as old, it is also modern and futuristic, not limited by either time or place, for Islam is not an intellectual wave or a fashion, and it can wait... Do not rule out the fact that the East will return to lead the world culturally, for the saying: 'light comes from the East' is still a true one."

Murad Hofmann

German Ambassador

Fill the spiritual vacuum

"In a special moment in my life, God bestowed His Wide Knowledge and Mercy over me, after I had suffered much agony and pain, and after finding the great readiness to fill the spiritual vacuum in myself; I became a Muslim. Before Islam, I did not know in my life the meaning of love. When I read the Qur'an, however, I felt an overwhelming large outpouring of compassion and kindness. I began to feel the everlastingness of love in my heart. What led me to Islam is the love of God which cannot be resisted."

Jeffrey Lang

American Mathematician

He also says: (Allâh) will say: “Like this, Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh’s Mercy).” (Tâ¬-Hâ : 126)

Beware of forgetting about or neglecting this path...for it is the path to happiness.

This is the path... It is an easy path that begins with believing in the Oneness of Allah in the heart and putting that into action through physical deeds, and also believing in all the prophets and messengers, and it ends with eternal happiness in the Hereafter. It begins with uttering the two Shahadas (Ash-hadu Ana La ilahaila Allah wa Ash-hadu Ana MuhammadanRasulullah [I bear witness that there is no God but Allah and that Muhammad is the Messenger of Allah]), and ends with happiness when the believers will behold the face of Allah in His paradise in the company of His Messenger (pbuh). So say now: Ash-hadu Ana La ilahaila Allah wa Ash-hadu Ana MohammadanRasulullah... and live your life happily, die happily, and be resurrected from your grave happily to enter the Jannat (Paradise) of immortality and happiness ...This is the path...if you do not take it, then the messenger’s duty is only to clearly convey the message, for Allah Almighty says: “So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things.” (Hûd:57)

There is no god but Allah and Muhammad is the Messenger of Allah.

“If you know God and believe in his existence, Islam tells you that God is closer to you than your jugular vein. There is no need then for a mediator between you and your Creator, nor is there a need to confess to a priest for God to accept your repentance, or a temple so that worship is performed nowhere else but inside it.”

Donald Rockwell

American Poet

الطريق إلى السعادة
The Path to Happiness

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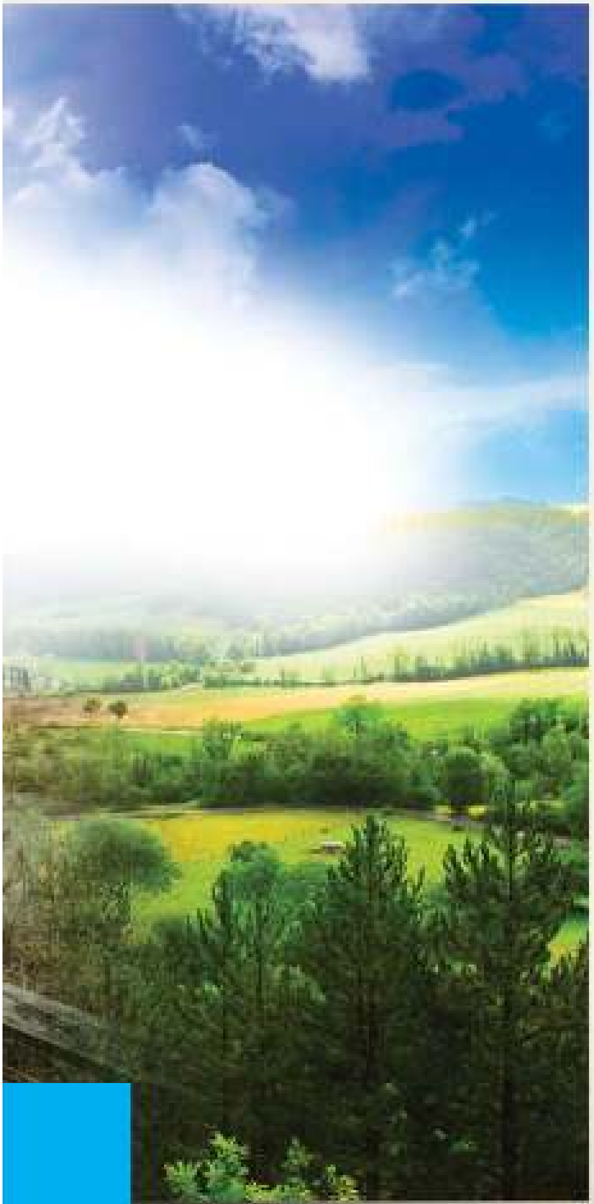

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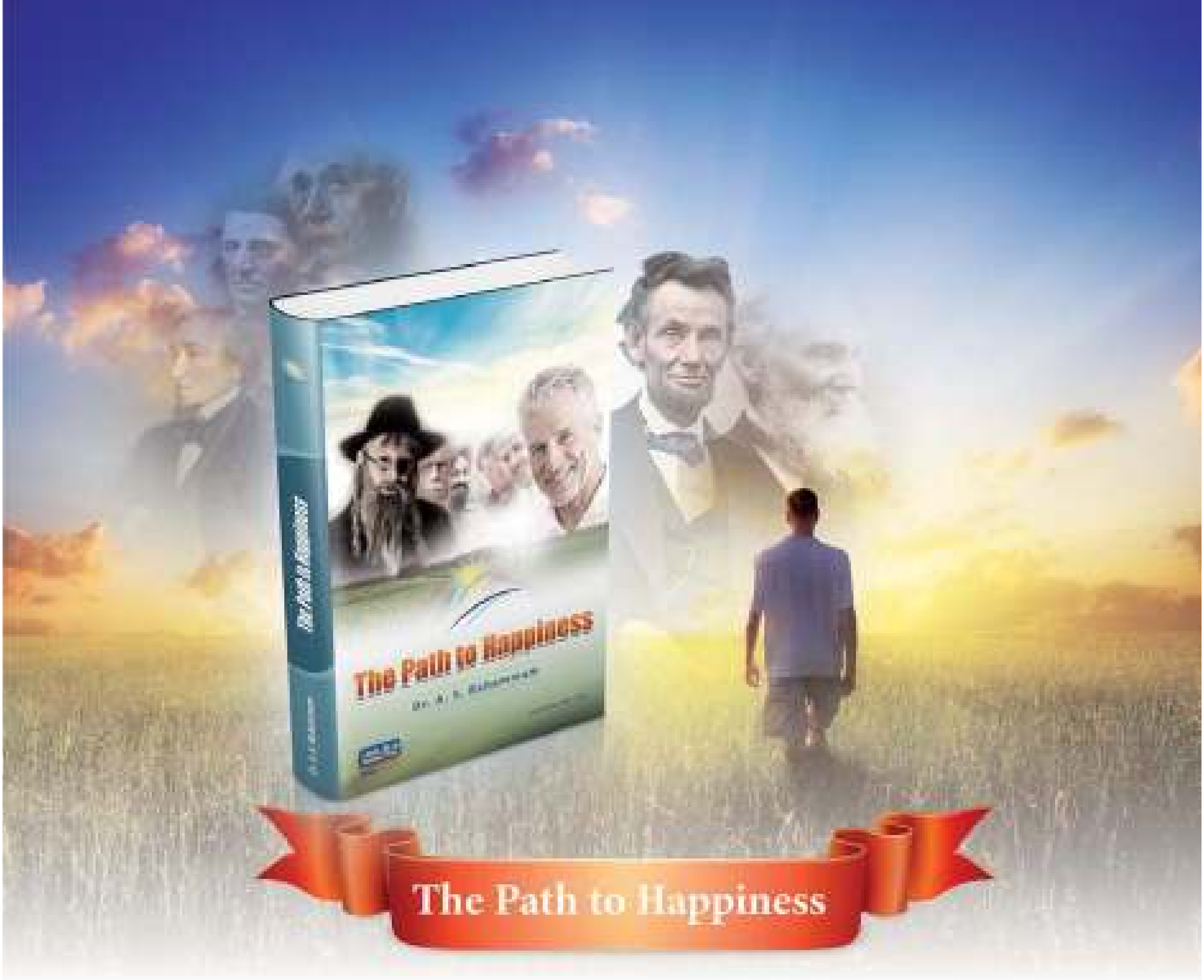


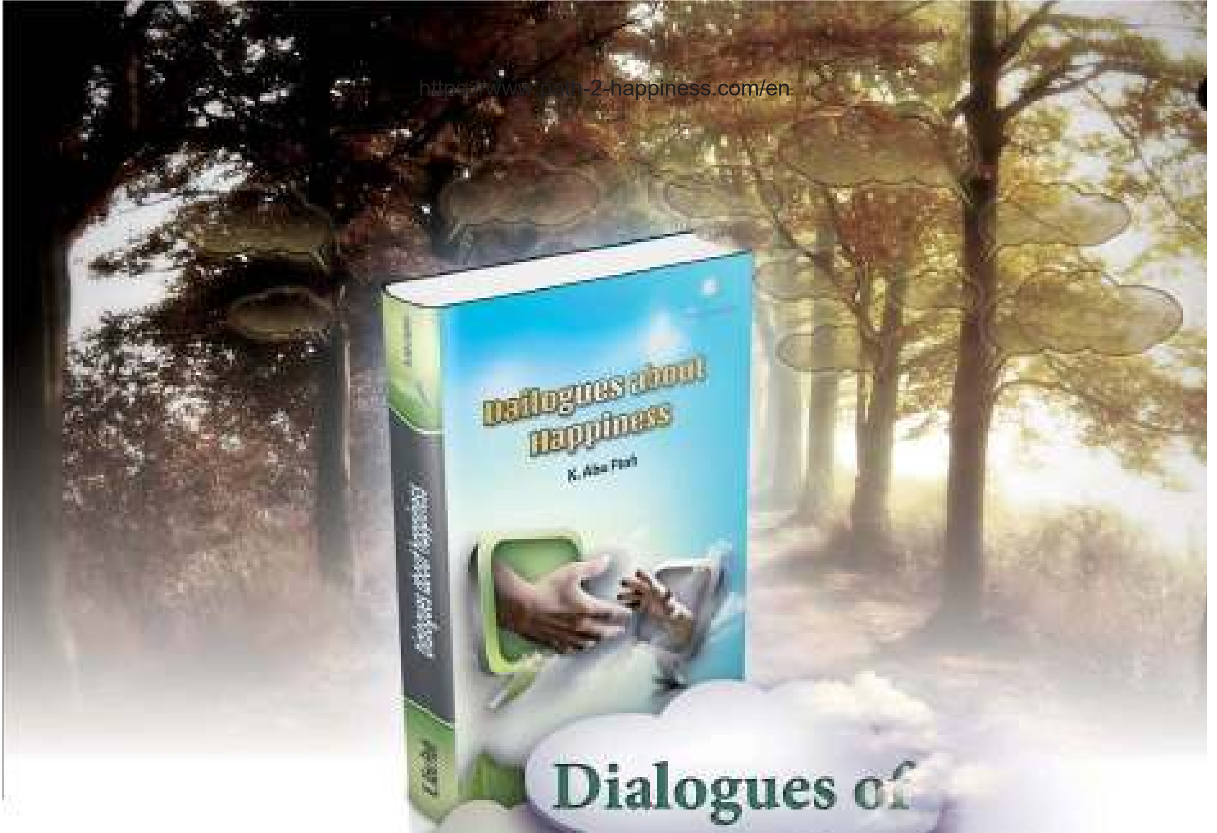
We wish to take you back to the fundamentals, to delve with you into mental reasoning, guided by sayings of philosophers and thinkers, passing on our way through experiences of leaders, wise men and celebrities on a journey through which we search for happiness and the road leading to it.

This is an intellectual and civilized journey with happiness, its road and how to reach it. A journey that delves into the depths of the self from the inside, and also probes history and the past, and looks forward to the future, in the midst of a variety and abundance of approaches that all claim that they own the road to happiness... We attempt to gather and heal the ruffles of the soul and to care for the individual, as well as to keep up with the aspirations of communities, nations and peoples to become acquainted with the road to happiness...

Accompany us to see the appropriate criteria for choosing the road and knowing, it as well as testing and evaluating it...

A journey to get to know the road to happiness... The road of ethics, knowledge and civilization, the road of compassion and dignity...

Do you know this way ..?! Do you want to know it ..?!



Dialogues of Happiness

Who among us is searching for happiness?! There is no doubt that everyone is gasping in pursuit of happiness, but how many of us succeed in achieving tit? How many of us know how to reach it?

There is no doubt that there are many causes of happiness, but in my opinion the most important of these causes is when man achieves self-realization, which is something that will not happen except when he first achieves his humanity, which is what separates him from animals and other objects.

Thinking about the big questions about the universe and human life, and being guided to their right and reassuring answers leads man to tranquility and serenity, and also to satisfaction and happiness.

These dialogues are a contribution leading to putting our feet on the road to happiness, by dispelling myths and establishing the truth, and reaching answers to questions that occupy the minds of many of us. These dialogues raise comprehensive topics related to humanitarian aspects, and are composed in an exciting simple form and a style that fits most readers.

A Novel
A Novel about Happiness

A Novel about Happiness

Mixed up and confusing questions and a philosophy of life, lusts and desires, aspirations and pleasures, suspicions and objections, contradictions and groans fill George's life and his journey that rotated around the philosophies of life and the meaning of existence in charming London, India the land of wonders, Cairo with its Nile and Pyramids, Jerusalem with its sacredness and religions, and Rome the city of churches....This is a novel full of events in which philosophy, religion and people's lives and their contradictions mix and in which suffering mixes with happiness, skepticism with certainty, pleasure with misery, loyalty with disloyalty, pleasures of the flesh with those of the soul, the speech of the soul with that of the tongue, and superstition and charlatanry grapple with truth and honesty...

An interpretation of the vision of life and its meaning, and in the philosophy of existence and religion through events and philosophies and subsequent, successive and fast ideas and information which look into history and reality and their impact on our lives, and wander with modern science through a scientific philosophical vision.... Will the contradictions of life disappear?! Will George find answers to his questions?! Can it be that a soul is happy with its body?! Is it possible that George will find the road to happiness ...?!

https://www.path-2-happiness.com/en

Goals

Facilitate and teach detailed Islamic rules (jurisprudence of the acts of worship)

- Linking worship and its rules with the Book (the Qur'an) and the Sunnah (the ways and sayings of the Prophet (pbuh)
- Teaching Islamic rules by vision as the Prophet (pbuh) said:»Pray as you have seen me praying.»
- Using modern technologies in teaching jurisprudence to people
- Finding sophisticated approaches to teach jurisprudence to the people

The Idea of the project

To facilitate and teach detailed Islamic rules (jurisprudence of the acts of worship) through modern educational methods, using modern multimedia and the spreading of it through all possible technical means and media, in the largest number of languages possible.

www.fiqhenglish.com

E_mail: info@fiqhenglish.com
Tele : 00966-537121504

Products of the project

Television series	Smart devices	Satellite broadcasting	Illustrated book
A special website	Illustrated Jurisprudence Encyclopedia	New Media	E-Marketing

Goals

- Placing an objective approach on the call to Allah in different languages.
- Teaching Islam and spreading it all over the globe.
- Spreading the Ahlul Sunnati Wal-Jama'a (followers of the Sunnah of the Prophet and the majority of the Muslim nation) methodology.
- Raising the efficiency of public speaking in the Muslim world.
- Taking the first step in carrying out the call to Allah through new media.
- Initiating and encouraging as many means as possible to call to Allah in all languages.

The Idea of the project

Editing and writing the main concepts of Islam that must be communicated and taught to the nation in a number of languages and spreading that via 60 sermons and the production of television and radio materials for these concepts and broadcasting them via the World Wide Web and the new media, as well as optical drives and all possible channels and radio stations.

E_mail: info@global-minbar.com
Tele : 00966-537121504

Products of the project

- Television series
- Audio material
- Smart devices
- Satellite broadcasting
- A book of methodological speeches
- A special website
- Encyclopedia of Al-Manbar (i.e. the pulpit)
- New Media
- E-Marketing

Friendly Websites

أكاديمية البلدة الطيبة
Balda Tayiba Academy

Imam Academy
أكاديمية الأئمة والخطباء

أكاديمية شيخ الإسلام ابن تيمية

حوّاء
أكاديمية

AIA
African Islamic Academy

AIA
African Islamic Academy

تدارس

جامعة ابن كثير الدولية
Ibn Kathir International University
of Humanities and Islamic Sciences

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